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|--------------------|----------------------------|---|-------------------------------------|------------|
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|--------------------|-----------------|-----------------------------------|-------------------------------------|-----------|
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By J. W. JACKSON, M.A.I.,

Author of "Ethnology and Phrenology, as an Aid to the Historian,"
"Ecstasies of Genius," &c., &c., &c.

WE have, in previous papers, occasionally referred to the insect and other divisions of the animal kingdom, as indicative of the probable futurity of man, or rather of that intellectual kingdom, whereof he is a promise and beginning. We have done so on the principle of the cycle and epicycle, itself the result of that uniformity of law by which the universe is governed, and in virtue of which alone order and harmony can be predicated of its various provinces. Thus contemplated, each kingdom prefigures its successor, destined to immeasurably transcend it in beauty, and even exceed it in variety, but nevertheless on a plan so fundamentally similar, that the one, when perfected, shall seem, to duly gifted eyes, but a transfigured semblance of the other. It is thus, as we have said, that the crystal of the mineral, is a prophecy of the plant of the vegetable kingdom. The plant, being, in turn, a rude foreshadowment of the animal, as the latter is of man, the dawning type of the fourth or intellectual kingdom. All this, under a certain aspect, resolving itself into the great principle, that the past is a prophecy of the future.

From the foregoing, then, it must be obvious that we have somewhat reliable data on which to proceed in our speculations on the organic futurity, not only of the intellectual, but also of the later and higher divisions of the animal kingdom. For not only does one kingdom prefigure another, but in virtue of the same law of a repeating cycle attaching to its minor divisions,

these also prefigure each other, the older foreshadowing the successive developments and organic tendencies of the later and higher. It must be at once apparent that we have here a most important and intellectually productive province of inquiry opened to us, one that might well occupy and even overtax the noblest powers of the first of analogical minds, though coming to the task with every advantage of previous discipline, and with all the necessary prerequisites of detailed knowledge, in reference to the subject-matter of investigation. The few remarks which follow, then, must not be considered as even approximately exhaustive. At most, they are simply, and we fear weakly, suggestive. They only point the way to this promised land of ethnic discovery, and make no pretence to entering its sacred precincts.

In researches of this kind, raised so far above the sphere of realised fact, and in which deduction the most refined and subtle must proceed on its difficult and hazardous enterprise, guided only by a few phenomena, hardly sufficient for its purposes, our only safety lies in a faithful adherence to *law*, in an invariable submission to *principle*, during our attempted interpretation of Nature's intended designs in the animal and intellectual organisms of the future. Now, one of these laws is, that the older types of being, while relatively more developed, that is more mature, more nearly arrived at their own especial standard of perfection, are nevertheless, absolutely ruder than the younger, being formed on an inferior ideal of excellence, and capable, therefore, only of incompletely foreshadowing the matured glories which are to succeed them. This principle of interpretation applies not merely to kingdoms, but to their subdivisions, not only to the vegetable, as foreshadowing the animal realm, but also to insect as indicative of reptile life, and to reptile as prefiguring mammal development. To enter, even with moderate detail, on this vast subject of inquiry, would require not only an article, but a series, extending far beyond the limits of *Human Nature*; we must, therefore, be contented with simply hinting at the important conclusions deducible from the data thus afforded.

"Creation" is the result of force. It is the realised effect of divine life-power, acting on and pervading the purely material subject-matter of chaos, and as a result evolving motion, form, order, beauty, sensation, and intelligence. The imponderable forces are its instruments, and in the mineral kingdom we see the first result of their action on ponderable matter. In the vast diversity of its chemical combinations, in its masculine and feminine gases, in its acids and alkalis, with their unions and results, so orderly and beautiful in its symmetrically arranged

crystals and artistically evolved colours, we have a radiant promise of the organic kingdoms that are to follow. Already we have sex and progeny, and the analogues of life and death in the recompositions and dissolutions effected in the great laboratory of nature. Nor is this all, for in its manifold substances, when rightly understood in their various properties and relationships, the species, genera, and orders of the superior kingdoms, will be found not dimly mirrored.

So, in a perfectly analogous manner, the vegetable kingdom furnishes a reflection, neither faint nor confused, of the superior animal kingdom, which rests upon it. Even by moderate attention, a profound correlationship may be observed between them, which future thinkers will doubtless be enabled to carry out into comparatively minute detail, and show group for group in finest correspondence, throughout the entire range of these intimately related spheres of organic existence. As we have already remarked in previous papers, they are the masculine and feminine counterparts of each other, and as such, will be found on further investigation, to have a profound correspondence, yet scarcely suspected, in the recognised schools of botany and zoology.

For the purposes of scientific prevision, however, the gulf between the vegetable and animal kingdoms may be considered as too wide, and the data furnished by the former, consequently, as but imperfectly applicable to the latter, the higher and more recent orders of which will be best illustrated by the lower and more ancient. So extensive and diversified, indeed, is the animal kingdom, and so vast is the difference in relative age and development between its various classes, that the older are, for all practically illustrative purposes, quite as effective as another kingdom, with the additional advantage of a nearer and profounder correlationship, whereby the illustrations afforded, if not more apt and suggestive, are at all events more easily discovered, and more readily applied. It is under this aspect that the *Articulata*, as among the oldest, and therefore relatively the most developed of the animate types are so valuable, as predictive of the futurity of younger and therefore proportionately less advanced classes than their own. And although not yet developed to anything like the same extent as the preceding one, yet reptiles and their aerial counterparts, their richly robed and winged papilios the birds, will also be found to throw a flood of light on the probable, or shall we say the inevitable futurity of the younger mammalian class, and through them, on the intellectual kingdom, which, as compared with either, is but as of yesterday.

We have, in some of our previous papers, incidentally applied the principles herein laid down; but we feel that a subject of

such vast importance to both speculative and practical science, so invaluable for illustration, and so rich in its promises of future light, should not be thus cursorily dismissed. We will, therefore, at the risk of intruding somewhat importunately, both on the reader's attention and the editor's space, make a few more remarks on this new and interesting province of inquiry. Dismissing, then, the mineral and vegetable kingdoms as too remote for our present and more immediate purpose, though eminently valuable in a wider survey, let us proceed at once to the animal kingdom, using its earlier and older classes to illustrate its later, and the whole as prophetic of the futurity of that intellectual kingdom which is to follow and dominate them.

As this paper must be kept within moderate limits, we shall not here make any remarks on the received Cuvierian system, to which, as an artificial and convenient arrangement of animate types, we have not the smallest objection, although if contemplated as an exact reflection of nature, we think it in some points open to criticism. Similar considerations induce us to forego any lengthened observations on the radiata and mollusca, which we regard, on an enlarged view, as the ethnic larvæ of higher types. Of course this is very heterodox, so with this open declaration of our schismatic opinions, we will, for the present, lapse into silence on this department of the subject. Neither shall we here enter into any details on marine fauna, even of the higher classes, whether articulata or vertebrata, simply observing that, in a truly philosophical view of nature, the products of the aqueous must be regarded as a series distinct from, though allied to, those of the aerial ocean. Thus, for example, *finned* fishes are the winged inhabitants of the watery world, while in the walrus we have the sea elephant, and in the seal the germ of the merman. When we consider the vast age of the marine fauna, their relative imperfection as compared with their terrestrial analogues, is forcibly demonstrative of the inherent inferiority of the province to which they belong. Of its essentially feminine character we have already spoken in previous papers. Notwithstanding this, however, it may be observed that the *finned* or *quasi* aerial denizens of the aqueous ocean, immeasurably transcend their crawling and wingless fellow-dwellers of the deep; thus giving the promise, already through insects and birds in part fulfilled, of that grand futurity which awaits the yet wingless sojourners at the bottom of the aerial ocean, when they too shall have put off their grub-like habits and worm-like vestments, and have gloriously emerged into the intense vitality and wondrous splendours of their papilio maturity.

Of all purely terrene, as contradistinguished from marine types, insects are the oldest, and hence relatively the most advanced.

From their very antiquity, however, an element of imperfection attaches to them. Not only are many species purely aqueous, but the larvæ of many others, as the dragon fly, whose winged form is so grandly aerial in its habits, are thoroughly aquatic, thus showing the marine origin of this as of every other class. Nevertheless, from their vast ethnic age and consequent maturity, they cannot fail to prove valuable as illustrative of tendency in higher but less matured types. And here the first thing that strikes us is the vast number of genera and species, so far outnumbering that of all the other classes put together. Is this indicative of a similar tendency in later and less matured types? Is there to be an equal or even approximately equal number of organic forms developed among the reptiles and quadrupeds of futurity? Our answer is decidedly in the negative. The lower the type the more *feminine* is its essential character, and the more feminine the more it tends to *multiplicity*, and to *minute* subdivisions of diversity. We have already given an exposition of this law in previous papers, in which it has been shown that the central and spiritual male is unitary, and the circumferential and material female is multiple in tendency. Of the essentially *feminine* character of the insect, its oviparous mode of production is a sufficient indication. But in addition to this, it does not even *hatch* its young, nor are the ova endowed with a sufficiency of formative power, as in the case of birds and some reptiles, to produce the embryo in even the general form of the mature parent. So that the beautifully tinted and aerial butterfly, robed for the sunshine and sustained upon nectar, a thing of light and glory, so splendid in vesture, delicate in diet, and super-abounding in joyous yet refined vitality, that it has in more than one religion been regarded as the apt emblem of a spiritualised immortality, is born a sensual and voracious grub, utterly devoid of any approach to beauty, and wholly given up to its grosser appetites. In multiplicity of species, then, we expect a gradual diminution with ascent of type, this unitary tendency being shown more in species than in genera, and more in genera than in orders, the characteristic diversities of which, however, will increase in range, making the gulfs wider, as a result of the increased formative power of the superior classes.

The next thing to which we would direct attention in the insect world, is that process of transformation to which we have alluded in the foregoing paragraph. Strictly speaking, this is a process in embryology, and with this accurately scientific explanation of so wondrous a phenomenon, the ordinary naturalist is of course quite satisfied. But we who regard the whole universe as an embryo in the womb of chaos, and all its processes in the development of suns and systems, worlds and their dwellers,

but as the successive stages of embryonic formation, may, perhaps, be pardoned for wishing to go a little deeper into this matter. The grub, then, up to the time of its emergence from the chrysalis, is an embryo, but it was also previously an embryo in the ovum, and its emergence from the chrysalis must be regarded as, to all intents and purposes, a second birth. We may cite, as additionally demonstrative of this, the fact, that there are many species of articulata which never advance beyond the worm or grub stage, and are thus adults in their own grade, while yet, in form, but the embryos of another and a higher type of their own class. Now this being so, it becomes a matter of importance to inquire whether a similar transformation awaits the individualities of other classes, when these shall have attained to a corresponding stage of ethnic development, and if so, under what conditions, and to what extent, so marked a change of habits and structure may possibly be effected. And here we must appeal, as an additional guide, to reptiles and their winged counterparts, the birds. And while doing so, we fear it will be necessary to utter a little more scientific heresy, as without this, our views would not be logically susceptible of effective exposition.

We regard the reptile class, then, as, in a sense, transitional; their mostly amphibious character, halting between land and water, is eminently indicative of this. Now, when we say they are transitional, our meaning is, that they are not a perfect, matured, or permanent type of organic being, but only, and in an especial manner, the preparation for one. They are, in short, essentially embryonic, and they are the ethnic embryos of birds, bearing the same relationship to these, which the worm does to the winged insect. We would name the quadrumana, as another instance of a transitional, and therefore transitory type of organisation, these being the promise, but not the fulfilment of the intellectual kingdom; the embryos of men, halting between the quadrupedal and the bipedal, the instinctive and intellectual types of organic and mental existence. It is on this account that they already look so old, their very youth and even infancy having the appearance of premature age, showing that they are already ethnically effete. As the stage between two kingdoms, this doubtful character may be expected to press upon them with especial force, for Nature, whether through the struggle for existence, or other forces, likes to finish off her work by clear lines of demarcation. Is not this also the fundamental reason why reptiles, as a class, have so diminished in size and number, their essentially embryonic and transitional character disqualifying them for that modification which would have been necessary for the perpetuation of their type under altered conditions, atmospheric and alimentary.

In passing from insect to reptile life and transformation, however, one most important difference becomes manifest. It is the *individual* insect which undergoes the metamorphosis. It is the same creature that dwelt in the pond as a voracious, yet insignificant water grub, which now mounts into the air in the splendour and beauty, yet with the terrible ferocity of the dragon fly. But it is only the *class* reptilia that have become birds. In ascending the scale of being, the plastic force seems to have lost its transforming power over the individual. But this is only a *deceptio visus*. The plastic power is really increased, and, as a result, the embryonic transformations which, among insects, take place after emergence from the ovum, are, among birds, effected within it. This is in accordance with that law to which we have alluded in previous articles, that the higher and more masculine the type, the greater is the formative power of the female in the process of gestation. It is from this that the still superior class of mammals has become viviparous, and among the older of its orders, such as the ruminants, the young are born not only with all their senses perfect, but with a capacity for almost immediate locomotion. It is the comparative imperfection of the human embryo at birth, its utter helplessness and dependence upon maternal solicitude, which, combined with the inherently high order of the type, demonstrates so unmistakeably its purely initial character. At maturity, the intellectual kingdom will exert a plastic force in gestation, immeasurably transcending that of any other animate type, its young being produced with both mental and physical powers at a stage of advancement, now inconceivable by those whose ideas of possibility are limited by the range of their actual experience.

To return, however, to the oviparous orders, and their prophetic indications. Comparing birds and insects, and viewing the latter as very nearly arrived from their great ethnic age, at the practical limits of perfection, what should be our conclusions as to the futurity of the former? Regarding the worm as the starting point of the one, and the reptile as that of the other, is the bird as numerous in species, as varied and beautiful in plumage, as physically powerful, and as mentally developed, in proportion to his general origin, as the insect? We answer without hesitation in the negative. The dragon fly may find his analogue in the soaring eagle, and the papilio machaon in the bird of paradise, and even the night moth in the night owl, but where are the plumed representatives of the provident and social ant, and the industrious and loyal bee? Are the larger reptiles, indeed, yet winged at all? We suspect not. The discrepancy in size between them, and even the largest birds, would seem to indicate that their true aerial representatives are yet to come. Let us

not, however, be unwisely precipitate in arriving at these conclusions, nor push them to an undue extreme, even when there seem legitimate grounds for their entertainment.

As we have already remarked, numerically, species may be expected to diminish as we ascend the scale of being. But in proportion to this, beauty and power and intelligence on the part of the individual may be expected to increase. We see the operation of the same law in the diminishing fecundity of the mothers of the higher types as compared with the lower, always accompanied, however, with increased vigour and advanced development on the part of their offspring. High, then, as some of the corvidæ and gallinacæ stand for beauty, we expect them to be transcended by future types of their own genus, and fully equalled, if not surpassed, by the yet unborn splendours of those matured raptures, who will be the analogues, not only in swiftness and courage, but also in beauty of the higher orders of the predatory insects, the emerald, and azure robed libellulidæ. Of this, perhaps, the golden eagle is a faint promise. The rich and sunny hues of some parrots, those beetles of the feathered tribes, may enable us to partly conceive of the splendid vesture which will attach to other dwellers of the air when they too shall have become proportionately mature. Not, however, to detain the reader too long with the details of a theme which would require a whole volume for its effective exposition, we would conclude these remarks on reptiles and birds, by observing that the former, as an especially transitional stage of organisation, may be expected to decrease both in the number of their species and in the strength and size of their individualities. While the latter, as the completion of the type, as the perfectional idea to which it has ever tended, may be expected, notwithstanding their great ethnic age, to yet undergo considerable increase in both these respects.

We have now, with the exception of bats, of which anon, exhausted the especially aerial types of being, and must descend, for the remainder of our paper, to the larva standpoint of organisation. Before quitting the winged orders, however, we would make a few general remarks on this upward and onward tendency of organic life, in virtue of which it ascends, from the bed of the ocean, to the waters that are above it, and from the solid earth, to the aerial ocean, which floats upon it. This proclivity to ascension from a lower to a higher level, from a grosser to a finer medium, has been so regularly manifested by all the older types, fishes, insects, and birds, that it is obviously no exceptional movement, but the result of a widely, if not all-pervasive law. We have, in previous papers, shown it to be primarily due to the ever advancing masculinity of maturing types, in

virtue of which they have more of the spiritual and less of the material in their nature. This, expressed in other words, implies that they have more of the nervous and less of the lymphatic elements in their temperament, and this again necessitates that they should be more and yet more susceptible to the influence of the imponderable forces, and less under the control of ponderable matter. This then being granted, the question arises, will the yet unwinged and non-aerial types of the animal, and more especially of the intellectual kingdom, hereafter, in virtue of this law, develop aerial orders, correspondent to, and proportionately co-equal with those we have just named, and if so, to what extent, and under what conditions? We are well aware that this is a daring advance upon a perfect *terra incognita*, that our conclusions, however supported by facts, and defended by reasoning, will be ignored by all stereotyped thinkers, and admitted most grudgingly, even by minds the most open to conviction, if at all tinged with the learning of the schools. For such enquiries, and as the possible recipients of such doctrines, we want *fresh minds open* to the truth, not trammelled by previous systems, but ready like a virgin page for the reception of new ideas; either this, or a maturity of thought that has mastered systems and outgrown them, and we trust that among our manifold readers we have both of these desirable conditions fulfilled.

To return, then, to the more immediate subject-matter of our enquiries, the non-aerial types of being and their organic futurity. Are our present mammalian quadrupeds a *final* type, or are they the larva-like germs of grandly aerial orders, who will as far transcend them in beauty, activity, and intelligence, as the papilio does the grub, and the feathered chorister of the grove, the slimy reptile of the slush? This can only be answered from the standpoint of fundamental law, for there are as yet no facts within the class on which to proceed. It will perhaps be thought that the bats are an exception to this. But we think not. They correspond to those pterodactyles or flying reptiles of the Oolite and Lias systems, which later ages demonstrate not to have been a development in a permanent direction, but only a temporary adaptation of the still reptile form to purposes of flight. The reptile to become aerial had to undergo *transformation* into the bird, just as the grub had to be changed into the beetle or the butterfly. In each case there was a grand metamorphosis, including not only a modification of form, but an alteration of desires and habits. In the case of the insect, as we have already said, it amounts to a new birth for the individual, the pupa case of the chrysalis, being, to all intents and purposes, a womb in which a vast embryonic development takes place. In the case of the reptile, it is a new birth for the species, or rather perhaps

for the class, showing a decided modification in the process. This arises from the advancing masculinity and consequently stronger individuality of the higher types, in virtue of which, no embryonic modification is possible after birth into their own proper form. In the frog, we see the change from a lower or fish type to itself, as in the fish, we may, in some species, detect the transformation from the memberless worm into the well-finned swimmer of the waters. But, so far as our experience extends, the reptile type expresses the limit of individual transformation. And as the higher types are still more masculine, and, therefore, more effectually individualised, it is very improbable that they will, at any period, be subject to the law of individual transformation. This, then, settles the manner of the metamorphosis; it will be special, not individual.

The next question which presents itself for solution is, will the change be sudden or gradual? We have no hesitation in saying the latter. All modifications of type have been so. The growth of form, as geology demonstrates, has been almost inconceivably slow. Nature is in no hurry with her handiwork, and with good reason, for she has an eternity in prospect for the process. As fossil remains demonstrate that the earlier birds, and even quadrupeds, were of a closely reptilian type, so will the earlier and transitional stages of that aerial class, which is to be based upon mammals, bear a near resemblance to them, and be ultimately separated from them only by a succession of stages, each but a slight organic remove from the other.

And now, advancing still further, though by the cautiously used light of analogy, into this dim region of the unknown, is there anything in the past of organic life which may serve to guide us in conceiving of the change of form likely to accompany, and in a sense constitute, this great metamorphosis? What say insect and reptile life, to this important query? In each case, the form, as might be expected, has become less of the earth, earthy. The nervous system being more developed and the temperament more active, the aerial creature has had a more vigorously developed brain or upper ganglion, and a freer respiration, than the grub in one case, and the reptile in the other, from whence it sprang. It has also, in strict accordance with this, been lifted, even when not in flight, more clearly from the ground, as if organically less in contact with, or dependent upon, the mere soil. Thus the crawling worm, or millepede caterpillar, becomes the six-legged beetle or moth, while the *quadrupedal* reptile becomes the *bipedal* bird. And now, perhaps, the reader has gained an insight into our idea. Yes, *man* is the *bipes implumis*, as yet *implumis*, of the quadrupedal mammal. He is the beginning, oh! how faint and feeble, how miserably naked

and unfledged, of that more than aerial, that imponderable type, which will be to mammals what birds are to reptiles, and butterflies to worms.

And now, perhaps, the reader also begins to understand something of the force hidden under our remark, that the organic products of the aqueous and aerial oceans, constitute each an independent, though allied series. He will also know why we made those remarks on oceans, aqueous, aerial, and imponderable, at the commencement of our article on masculinity in the animal sphere. The insect and the bird have their organic roots in the aqueous, but flower in the aerial ocean; so the intellectual kingdom has its roots in the aerial, but will flower in the imponderable ocean. And now we hear a host of most excellent comparative anatomists shouting, that it will be impossible for man to become aerial, without still further modification, as his anterior extremities are not powerful enough for flight. We admit it, and moreover affirm that he *will* undergo further modification, just as the first imperfectly winged birds did, when they were becoming prepared for flight. Moreover, be pleased to remember that agencies for aerial locomotion can be manufactured by the plastic power of nature from very diverse organs, and that while birds employ the arm, insects use the lungs. To save needless speculation on this subject, however, let us at once confess that we do not expect the perfected members of the intellectual kingdom to fly *mechanically*, but to float *volitionally*. Like the creatures before named, they will use their *strongest* organ, in them, the brain and nervous system, manifesting its force through the will-power.

But we have not yet finished with the quadrupedal mammalia. Still looking to the insect world as the most nearly completed type of sentient existence, and to reptiles and their winged ultimates, the birds, as those following next in the order of progression, is there anything in these classes to indicate a grander futurity for mammals than they have yet enjoyed? Here another element must be taken into calculation, and this is, the fact of successive kingship. The iguanodon and mastodon, as the representatives respectively of the saurian and quadrupedal types, were the organic monarchs of the earth, each in his own epoch. But the last has now been dethroned by man. The regal day of the quadruped was the tertiary period of geology, and as this is now passed, we see that his size, like that of the huge saurian, is diminishing. He has apparently passed his maximum of magnitude. But has he culminated in beauty and intelligence? We think not. These, as especially *spiritual* gifts, will be more particularly manifested in his aerial ultimate, the bipedal orders of the intellectual kingdom. It should be remembered that each

type is a cyclical or rather epicyclical reproduction of that which preceded it, and as birds are immediately beneath mammals, their orders and genera cannot fail to foreshadow the correspondent speciality of this superior type which immediately follows them. The significant fact, already alluded to, that our felidæ are as yet only the analogues of the *nocturnal* raptores, and that the quadrupedal counterparts of the daring falcon and soaring eagle are yet to come, is pregnant with subject-matter for reflection in this connection. The imperfect special development of the canidæ as compared with the variegated and gorgeous corvidæ, is also another indication of the comparative imperfections of the quadrupedal type. Let us, however, while instituting these comparisons and following out these analogies, recollect that the bird, like the papilio, is the aerial ultimate of his grade, while the quadruped, if our views be correct, must be regarded but as an organic prelude and preparation, whose true counterparts are the reptile and the worm.

And now, then, we come to the intellectual kingdom, and the place of man in the animate scale, together with that of the organic futurities which are to succeed him. And first, for the limits of the intellectual kingdom, which, from our standpoint, does not truly begin with man, but with the warm-blooded and viviparous mammals, although the latter must be regarded but as its roots buried in darkness, or to alter the figure, as its lowly and obscure foundation, not yet reared to the true level of light and air. The marsupials mark the transitional stage from the oviparous classes, and like all merely transitional types, they are obviously transitory. They are to the quadrupal mammal, what the simiadæ are to man, the organic isthmus between two great continents of being. And now, perhaps, the reader begins to understand why, notwithstanding man's immeasurable superiority in intellect, he is still so unmistakably allied to the mammalia in all his merely physical functions, and why also they are, to so large an extent, his companions and copartners in the labours of life. They are, as ruminants, his succulently feeding grubs, and as pachydermata, his laboriously burrowing worms, everywhere nourishing and working for him. This is in strict accordance with their larva-like character, as the organic foundation and physical basis of his higher being. It is observable also that as the reptile and bird are both oviparous, having in this a common tie, however widely separated in other respects, so the mammal and man are both viviparous, though largely differentiated in some other characteristics.

And now, according to this theory, what is the place of man in the animate scale? And we reiterate—that of a purely *initial* type. He is the dawn of the *aerial* division of the

viviparous class of terrestrial organisms. But to what extent, that is, in what degree, initial? We reply, to the extent of being almost transitional. The quadrumana, as already remarked, supply that link, and fill that grade beneath him in organisation, but he is beyond question immediately above them, and can thus only be regarded as the faint promise, and not the ripe fulfilment of the great kingdom which he represents. He is the yet callow and unfledged nestling, only just hatched, and consequently as incapable of flight as the grossest reptiles and simplest grubs beneath him. His mental aspirations, in the noblest individualities of his highest types, prefigure his sublime futurity, but do not realise it. Perhaps we do not greatly err when saying that, in merely *physical* organisation and function, he is more animal than intellectual, and has but imperfectly attained to any of the higher specialities by which his kingdom will hereafter be distinguished.

And now of this kingdom and its characteristics. And first of its circulation, that important element in the animal economy. In its lowest type, that is, in the merely larva form of its quadrupedal germs, it is warm-blooded, thus starting at the point whereat the inferior kingdom, in its highest form, that of birds, left off. But as the cold-blooded reptile, when transformed into its aerial continuation and representative, became warm-blooded, what will the warm-blooded mammal become after a similar metamorphosis and proportionate exaltation. We reply FIRE blooded. We trust the reader will not be too much startled by such an annunciation. The fire that we mean is not the destructive combustion which produces chemical analysis and organic disintegration, but *vital* action, productive in proportion to its intensity of *odic* light and heat, the redintegrative, re-creative fire of life, which produces that organic synthesis, whose effect is manifested in the increment and development known as growth. In other words, the circulation of the higher types of the intellectual kingdom will be principally nervous, and subordinatedly, if at all, sanguineous.

And here it will be necessary to make a few remarks on the nervous system and its elemental relationships, together with the organic and functional changes which a higher development of this most important portion of sentient being cannot fail to produce. We have already, in previous papers, shown that its relationship is to the imponderable forces, and that it is solar rather than telluric in its tendencies. It is pre-eminently the spiritual, and therefore masculine and plastic element in organisation. It gives intensity to action and beauty to form. It is the instrumentality through which organic intelligence is manifested. Speaking physically, it is the endowment by which animate

being, from the zoophyte to man, is differentiated, and attains to its successive gradations of mental and corporeal advancement. In proportion to its development, alimentation diminishes, and respiration increases, because this portion of the organisation requires to be sustained with its appropriate food, which is obtained principally through the lungs. Of the extent to which respiration may be carried, we have an example in birds, who breathe through their especially hollow and tubular bones, an arrangement, doubtless, necessitated by their peculiarly aerial character. But if these, the winged representatives of the cold-blooded and amphibious reptile, can attain to such freedom of respiration, what may we not expect from the aerial types of the warm-blooded and strongly breathing mammal. From the increasing action of the skin, in the ascending tribes, it is probable that, in the highest types, respiration will pervade the whole body, every pore being a respiratory, as, in an imperfect and germinal degree only, it is already. And then, as a result of this increased development and functional power of the nervous system, the structure will become less allied to the ponderable forces, less under the influence of the inorganic and more under the organic laws, will be less attached to the mineral, and more to the vital sphere of being. Now what does this imply? Why, that gravitation, or the centripetal tendency of *dead* matter, will have less power over it, and that radiation, or the centrifugal tendency of the imponderables, light, heat, &c., will have more. In other words, as the nervous system becomes more developed, and more solarised and centralised in the brain, the body will become more buoyant and more obedient to the will, until ultimately in the very highest types, it will not only float easily in the aerial ocean, but transcending its limits, as the amphibia have done those of the aqueous, it will ascend occasionally into the vast spaces of the imponderable or magnetic ocean which lies above it, and there become the germ of a yet higher and more transcendantly glorious phase of existence than anything of which we now dare even to conceive.

Some may, however, object to the idea of terrestrial and aerial, ponderable and imponderable types being thus generalised into a law. But it is simply a manifestation of that great and all pervasive principle of sexual duality, to which in the present and previous papers we have already so often alluded. The more grossly material and terrestrial types, the grub, the reptile, and the quadrupedal mammal, are the negative and material phase of this dual form of life. While the spiritual and aerial types, the papilio, the bird, and the yet unborn species and genera of the intellectual kingdom, constitute the spiritual and paternal portion of this bi-sexual phase of being. It is simply

another instance of that deep truth we have so often insisted on, that the organic female precedes the male, and is at first maternal to him, and that he gradually emerges from her, as by a process of ethnic birth, and only at a much later period assumes his predestined, because inherent, superiority.

And now, for it is time we should be drawing to a close with this very prolonged paper, what will be the probable number, and what the diversity of species and genera, attaching to the aerial grade of the intellectual kingdom? And here we must remember that great law already announced, that the female is multiple, and the male unitary in tendency; and, consequently, as the intellectual kingdom is the most spiritual and masculine yet developed, the number of its species will probably be less than that of any preceding type. Diversity, however, is another question, and must depend on the varying degrees in which spirit is infused into the material organism. The range must be from man, still crawling larva-like on the earth, opaque and ponderous in body, confused and feeble in mind, to the radiant angel of the empyrean, clothed with light as a garment, and beholding the sublimest truths with the directness of intuition, as we see the simplest facts of nature by the operation of ordinary perception.

But will this poor earth suffice as the habitat of such celestial tenants? Not this earth as it is, we reply. All things must be correspondent. The dwellers and their house march onwards together. The earth itself is still for the most part opaque, only at intervals do its poles coruscate with the aurora, which is hereafter to constitute its radiant vestment. It is, therefore, still embryonic, still larva-like, not having yet emerged into the papilio glories that await it in the far futurity of riper time. It is not yet sufficiently magnetic for a radiant household. There is still too much carbon in its atmosphere for the respiration of such beings, who will probably not appear in all their glory till reptiles have been still farther reduced in species and magnitude, and a much greater number of fish have become viviparous and warm-blooded. Their appearance, in short, must synchronise with a new geological period, in which a far futurity will recognise a change in all terrestrial organisms. We are at the beginning of this. What is known as the *diluvial* is but the commencement of the *fourth* great era in stratification, that which has ushered in man upon the scene, and will in due time usher in his greater successors of the same exalted kingdom.

We do not expect the conclusions arrived at in the foregoing paper to be readily received. The idea of development in the past has not yet obtained a wide acceptance, and its application to the future is still less likely to meet with support and encour-

agement. The two are, however, but harmonious and correspondent parts of one great system. They rise and fall together. The forces which have produced the one, must and will produce the other. To stop at existent man, as the highest possible form of organisation, is simply the idlest of self-worship. The saurian or mastodon might have done the same. Humanity is not the end but the beginning of a type, not perfection but its promise, not the day in its splendour and power, but the roseate hue of a glorious dawn. We are aware that this must shock many prejudices, perhaps unsettle some forms of erroneous belief. But what if it be the truth? Shall we prefer darkness to light, and toy with shadows rather than embrace reality? The readers of *Human Nature* we are assured will not; and for them we propose hereafter making some remarks on this much misrepresented subject of development, misrepresented because misapprehended both by the theologians who oppose, and the naturalists who support it. The former conceive it as the road to Atheism, and the latter regard it as the result of purely physical forces, whereas, it is in truth the slow but sure evolution of a pre-arranged plan, the glorious design of the Divine Architect of this wondrous universe, the magnificent realisation of an architypal idea, existing from eternity, but becoming manifest in time, and of which all species, and genera and classes and kingdoms, are but harmonious parts, which, as they fall successively into place, fill up the transcendently beautiful picture of this omniscient and unerring Artist, who, in it, gives us the reflection of Himself, the living photograph of his Spirit, projected upon the infinity of space, and growing with the lapsing Eons, more, and yet more, into the paternal likeness of its author.

In another number, we purpose going more into detail on the organisation and mental futurity of the intellectual kingdom, and the increasing masculinity, which must attach to its successive phases of existence, and which will be a continuation of the papers that have already appeared on this subject, and for which the present is in some measure a preparation.

HISTORY OF A SPIRITUALIST.

TRANSLATED FROM THE FRENCH BY J. H. GLEDSTANES.

(Conclusion.)

CURED by an invisible hand, after having suffered, while essaying all known medical treatment, for forty-two years! It is impossible to relate here the minute attention, the exceeding tenderness, the effusion of love that accompanied this prolonged treatment. This man's soul seemed

to follow me everywhere, and watch over me, and (though sceptics may smile) joined to mine in a holy and eternal relation. This, however, is not all, for I have to recount another phenomenon, which will meet with still more unbelievers, and that is a mysterious magnetising that the spirits performed upon me. At the commencement of this relation I described the sensations I experienced, when upon concentrating myself, and calling upon the invisibles for assistance, I recognised the magnetic wave similar to that which is emitted from the hands of a terrestrial magnetiser, like my mother, for instance, who had occasionally relieved my sufferings.

Giaferro recommending this remedy, I was magnetised every day. I felt three distinct waves, one gentle, cooling, caressing, but superficial; another searching and penetrating, so to speak, to the very marrow; while the third, if I may so express myself, was more material, and at the same time powerful and irresistible, flowing upon me like a torrent. Whether this was the benevolent operation of three different friends or the varied action of one, I know not; Giaferro, however, attributed to himself the last influence, which caused my head to bend, through the ardour with which he worked for my alleviation.

As soon as the first symptoms of the cramp appeared, I called to my invisible magnetisers, who, in their kindness, never failed me, always hastening to my assistance, and counteracting the attack which was beginning, as it were, to knot my nerves together, which were swelling themselves in my stomach and breast, by means of powerful magnetic currents, and the desperate struggle always terminated successfully. I even recognised (what may seem incredible) the double action of the physical pain and torture, and a certain moral quietude, the result of the relief afforded, and which modified the nervous torsion to the extent of allowing me to distinctly appreciate the joy of being thus protected. It was not possible to attribute to imagination the sensation of my sufferings; those who attended me so often were not deceived by the terrible contractions which betokened the violence of the pain which they knew was without ordinary remedy. Another undeniable proof was given—every crisis, however long it might have lasted, was followed by a reaction in proportion to the violence of the shock, there was no variety in the symptoms of this second phase, of which I have spoken above. Well, the cramps which disappeared under the magnetic invisible influence, left afterwards the unmistakeable trace of their invasion by the state of internal and external soreness which I experienced, and which was identically the same as that which had already followed the most formidable attacks. I felt the after effects of the pain which I should have suffered, but in lieu of which I only experienced the strange relief. I underwent every day this magnetic action. The cramps, which at first often returned, were always overcome; afterwards they made their appearance at shorter intervals, and at last the day came when Giaferro said to me, "Take off your plates, you are cured." Since then they have never returned.

My cure, by the double action of a complicated medical treatment and a magnetic invisible one, was thus effected before the eyes of a

whole town, which the singularity of the spectacle rendered attentive, and who remarked its phases with considerable interest. I could not be under any doubt as to the influence of the fluidic wave, whose manner and effect I analysed each time, but it was another matter to be sure as to its source. Whence did it emanate? Was it from myself, from my will, or from some one else—some other will than my own? I am always inclined to doubt so long as my reason has not found a solid footing for affirmation, but I do not know a stronger one than the testimony of the senses. I admit inductive proof, but only as a logical reserve, apart from the confirmation expected. Giaferro declared himself to be one of the three spirits whose benevolent interference alleviated my suffering; but who can guarantee the truth of his statement?

One evening when alone with my wife, a cramp suddenly declared itself. It was about ten o'clock. I stretched myself upon a couch, and immediately called for Giaferro. At the end of ten minutes I was enveloped by the wave which I ascribed to his influence—a quarter of an hour afterwards I rose and took my tea with my wife. I was cured.

The next morning I received a note from Caterina, in which she told me that, in the middle of a seance she was giving to a patient who was consulting Giaferro, the latter all at once wrote, "I must leave you to go to my friend Leon, who is calling me," and that Giaferro had departed. It was then ten o'clock.

In this case there was no connivance possible, no delusion of the imagination. I called Giaferro; he came; I recognised his influence, and his intervention was proved to me by the care he himself took to indicate what was transpiring. I did not know that Caterina was consulting him, nor could she have known that I was ill. I had not seen her during the day, and, moreover, ten minutes before the attack I felt no symptoms of its approach. My proof has then been found, the magnetic wave did not emanate from myself. This proof corroborated another which I was keeping in reserve, because it was not demonstrable by the senses, although containing a probability which makes it necessary for me to mention it.

When Giaferro ordered me to use the plates, increasing the time of their application every day till it came to nine hours, as I put them on upon getting into bed, I observed that it would be impossible for me to awake every night at exactly the right moment to take them off. "I will awake you," he replied. And, indeed, each night at the moment required, generally five minutes before, I was awakened and had time to look at my watch and take off the apparatus. Has the rapt imagination the power to interrupt sleep in this manner at different intervals every day? If it had been at the same time, the body would have acquired the habit, but Giaferro was continually changing the time in varying the length of the application. So the body was not concerned in the matter, neither was my will, for I went to sleep unconcernedly, persuaded that my protector would think of it.

From the long preceding relation it follows, in my opinion irrefutably, that the power whose mode of action I have endeavoured to explain, can have a considerable practical utility, namely, that of

curing diseases. I think that it is necessary to provide oneself with the assistance of an intelligent doctor to control the treatment, just as every prudent man does when consulting a somnambulist. The fact, however, is established that Spiritualism offers, either by its insight into private affairs or by the alleviation of suffering, forces of the greatest interest, and on this account its diffusion is destined to increase the general happiness of mankind. This should be sufficient to bespeak it an examination from thinking men, and yet this is only the small side of the question, the importance of which always appears greater the more one investigates it. In order to embrace it in its entirety, we must not allow ourselves to be influenced by the petty consequences which belong to present earthly interests, but we must examine whether these phenomena do not derive their *raison d'être* from sources more elevated and more fruitful for the future of humanity.

It is remarkable that these two great divine modalities, which from poverty of language we call spirit and matter, and which, being *one* in their common essence, and only dissimilar in their manifestations, seem to undergo an alternation in the phase of their development. The superior law of action and re-action would seem to soar over these modalities and constrain them to a successive movement of impulse and arrest. As if at the commencement the constitution of humanity were not strong enough to support a double simultaneous effort, each modality appears to absorb by turns all its energies, and be able to reach the superior height only by a labour of supreme concentration. It would, however, be an error to suppose that that force which is temporarily eclipsed by a brighter ray, on that account ceases its latent action, which will cause it to appear at the required moment. These two energies are *solidaire*, and while the one which is shining in its upward progress appears to be the negation of the movement to which it succeeds, it finds that, by an unconscious labour, it is preparing the way for an ascent in a contrary direction. Thus, in their apparent struggle, far from injuring one another, spirit and matter are of mutual assistance one to the other, and by turns captivating the head and the heart of humanity by an irresistible influence, they make it climb the steps which lead to God. Nothing is acquired but by knowledge, and to know God, man's supreme object, it is necessary that light should make clear all that emanates from Him. It lightens, one by one, the different facets of human understanding, which it thus makes assist at every mutual evolution of successive elevation. But in order to appreciate exactly the alternate ostensible working of these two powerful levers of the divine force, it is necessary to soar above the strife which their double effort engenders. Their manifestation, almost confused at the commencement of humanity, becomes more and more marked in proportion as it advances with time; periods at first of an immense length become shorter; they hasten and almost jostle one another in our day, when the human mind, shaking off the bandages of its early childhood, and greedy to know everything, valiantly fights to wrest from God the solution of those irritating problems which rise every moment before it. No truth must remain concealed from it, and it is

in quest of truth that the spirit incites it by an incessant and irresistible impulse.

It is on the condition that the illumination should not be sudden, but that it should grow slowly and march in a parallel line with the development of the organs, and this is how the lever of the material forces reappears like an indispensable instrument in the dawn of the force of spirit. It is science that is commissioned to re-establish harmony in this apparent antagonism. The recent labours of anthropology have abundantly demonstrated that there has been a gradual constant progression from a primitive skull to one belonging to a man of the present day, and that the development of intellect has been in exact proportion to the perfection of the organ, a striking confirmation of the doctrine which attributes to the soul the plenitude of its attributes, but which subordinates its manifestations to the delicacy of the instrument which it has at its disposal. These researches at the same time explain how the lever spirit is incessantly labouring to modify the materials it possesses, and of which it knows the indefinite perfectibility, towards a more perfect development, the consequence of which is, that all material amelioration, all discoveries in the arts and sciences, however distant they may appear to be from the end, are nevertheless virtually leading thereto. But each discovery requires an incubation, a latent action, during which the progress of the spirit remains almost invisible, until the day when it manifests itself in some striking manner. The human soul, dominated by the imperious necessities of the apparatus which it bears, limits itself to an expression of the resplendence which, at long intervals, marks its history by some new enfranchisement. As the light becomes more intense, it will better perceive this double work in conformity to the double nature of man, and will understand the futility of those controversies which seek to annul, at the expense of the other, either of the modalities, which are but two expressions of one unity.

But it is improper for me to call that a double action which emanates from this unity. To speak correctly, there is but one, namely, that which is set going by the spirit. Matter, indeed, is alive, and being so, it is provided with energies which are appropriate to it, but its part as instrument condemns it to be passive, and it wants inspiration in order to progress. Subject to immutable laws, it helps, by its vibrating forces, the directing action; but it is deprived of free will, and it is only a being endowed with free will that is worthy of rising up to God. The contemplation of the harmony of its progress and of the infinity of its manifestation has deceived eminent and sincere, but undeveloped minds, who have taken the movement for the mover. Everything has its *raison d'être* in the *ensemble* of the divine plan, and the audacity of those who deify the modality *matter*, prepare, without their knowledge, a sure triumph for the modality *spirit*. Matter in its continual progress is always advancing toward the spiritual, and as spirit can only conceive of the ideal, and only possess it in aspiration, it follows that all discoveries in science which foresee or reveal a new law, every effort crowned with success in the useful arts, is a fructification of

matter by spirit; and although the radiance of matter may appear predominant, it is only in appearance, for it never plays any other part than that of instrument. But the glorification of the works of God through matter, is as indispensable as their comprehension by spirit, and that is what gives its *raison d'être* to the systems which confine their beliefs to the limited perceptions of the senses. Their mission is to study and submit to the analysis of human reason all the machinery which makes the world move. They urge the harmony of it, and succeed sometimes in discovering its laws, and render eminent service in vulgarising its knowledge, for mankind only progresses by learning. They succeed in establishing the fact of existence, but they are incapable of communicating it. The divine afflatus is wanting, and, in the fatal circle which they themselves have traced, their work would remain dead did they not invade other domains in order to seize the spark which they cannot do without. Since the last fifty years, however, reaction against Spiritualism has set in with such force, material discoveries have so completely embraced the whole circle of the human understanding, that a great number of eminent geniuses have allowed themselves to be fascinated by the contemplation of this unexpected and grand spectacle, while the mass of their adherents, following without reflection, is increasing like a dreadful tide, and threatening to sweep away the very name of God in the speculations of humanity. But they are at the impassable line which the adjusting law does not allow them to cross. The period of material expansion approaches its end; it has hatched the germs of the transformations which it contained; more fruitful than any of its predecessors, it has enriched the world with unknown instruments. It has modified the medium, developed the general organism, prepared future ascension, and it is about to give place to the action of the period of spirit, whose advent is announced by an excitement of so intense a nature as no epoch has experienced, and the result of which will be a clearer understanding of man and God—a step made in advance in their eternal communion. Liberty! liberty to think, to investigate, to choose, and to believe—such is the cry of the strugglers who spring up from all sides, produced from the mould of richly combined ancient belief. Blind faith, whose mission has been necessary during the infancy of the human understanding, gives place to the severe and conscientious search after truth. To separate it from the gangue of the religions which envelop it, to rally around her souls on the brink of destruction, and to follow the divine track which shows the directing action of spirit in the life of matter—this is the part to be played by the period, of which we have a glimmering of its first scintillations. But no life without love and its universal expansion—*solidarity*, which really unites everything that palpitates in the universe; this is also a new dogma commencing to be demonstrated, and the solution of which must lead man to believe in God.

The world comprehended in our view is but an atom in space, and the aspirations vibrating in us throw themselves beyond its limits. We do not seek to ignore those globes, brothers of ours, where thinking and loving beings like ourselves exist. We do not even confine our impulse

to what our view can reach—to what astronomy can reveal to us. It is the whole of creation that we must know in order to satisfy the infinite which we bear in ourselves; it is at the universal source of love that our love is thirsting to be appeased. We encounter an insurmountable obstacle in the brevity of life, and in the inferiority of the faculties we possess. Must we then renounce these hopes, and only have caught a glimpse of these wonders, to remain overwhelmed by the pain of never approaching them? It is to this negation that the materialistic schools, whose doctrines seem ready to invade everything, are leading.

But it is at this point that the phenomenon, the development of which I have scrupulously endeavoured to follow, appears. Spiritualism raises itself, and says, "The life of man on earth is but an initiation too short to understand, discover, and prove—it continues during eternity; to know and love is its object, and the gratification of this double desire will be the recompense of its effort."

In the middle ages faith took the place of reason. The masses believed and obeyed. The phenomena which we describe took place just as at present, but ignorance saw in them a special action of God, or the Devil. The supernatural dominated humanity, whose intelligence was not strong enough to support the state of examination. The instrument is improved, education progresses, the understanding is opened, and experimental science, freed from the guardianship to which the spirit had been so long bound, carries everywhere the torch of its investigation, and claims exclusive dominion. Vain error! This power can only devolve on the common action of the two modes of divine manifestation, and it is precisely upon science that Spiritualism rests for the demonstration of the phenomena which must raise the belief of mankind to a superior level. Hitherto the religions which have divided the world have admitted two principles, the evidence of which appeared to the grossness of our senses unattackable—a God, pure spirit, source of all good; matter, although created by him, the cause of all falling. Thence an eternal antagonism between these two energies, the Satan theory, and the logical necessity of annihilating that power to the advantage of the one which sanctifies.

But in proportion as human intelligence progresses and rises, truth comes out and shines more and more. Spiritualism discovers it in the unity of the human amalgamation, a striking symbol of the unity of God, comprehending at the same time matter and spirit. There have always been believers in the immortality of the soul, and the teaching of this doctrine is as old as the world; but the proofs of it have been taken from sources of feeling which have been supported by a certain logical deduction from the conditions of human life. The testimony of the senses was wanting in this matter—as instruments of sin they were excluded from this apotheosis. It is, on the contrary, in receiving it well, and demanding from it the secrets of the future, that Spiritualism will succeed in rehabilitating itself. The experiences I have related show us constantly matter in contact with spirit. The proof of the action of the invisible upon the visible no longer rests upon a theoretic-

cal speculation. We touch it, we feel it, we make ourselves familiar with it through all our organs. And it is no longer only the proof of the immortality of the ethereal part which abides in us that we have irrefutable demonstration of, we have proof of the immortality of the individual, which is an immense difference and great progress, for the individuality produced by the amalgamation is determined by aptitudes. These aptitudes are the result of material organs. Here we have, then, matter eternally associated with spirit, pure as it in its essence, progressing under its direction, and stamped with a seal whose only change is in perfecting itself.

But at the same time appear *solidarity* and love. In proportion as the being rises and feels the delight of being more united to God—in proportion as he perceives the common action of the two great modalities, he feels himself more united to all that exists. And as the two great forces, and the two corresponding joys, are to know and to love, in proportion as he becomes pure he comprehends more, and shows his gratitude by acts of love. He feels that he emanates from God, his source and his ideal; he is connected with the whole of creation, which has no other origin or end.

The unity of the elements of formation of the different worlds creates among them an indissoluble tie of relationship. Notwithstanding the inferiority of our organs, we have this universal communion, and we admire it under the name of harmonious whole. The worlds differ one from another only in combination, the mixture of similar elements of which they are composed. The same law rules the atom and the whole, and it is this double unity of formation and direction which creates the universal *solidarity*. One world is related to other worlds by the law of attraction and affinity. But the vortex to which it belongs is itself in contact with other vortices, and this agglomeration of energies, attraction, exchange of forces of general life, goes on communicating itself and increasing always from the centre, which is the individual to the periphery, which is the infinite, making them all palpitate in one common throb, aspire to the same destiny, and ever ascend not only by the power which is in themselves, but also by the support, although unconscious, which the worlds, their brothers, born and to be born throughout eternity, afford them! Their common origin and the simultaneousness of their efforts engenders that love which manifests itself by attraction in the general life. It is the same with human individuality. *Solidaire* with his like during the period of terrestrial initiation, in proportion as he purifies, man rises and beholds the circle of sensation become larger. And as the power of action increases conjointly with knowledge, and as the faculty of love, which is the consequence of increased knowledge, bears in itself its recompense and serves as a vehicle to a continually ascending progress, man, so puny on earth, is destined to shine progressively in knowledge, in love, in manifestation. A very humble commencement certainly, but an immense future, for gradually he must be in communication with all the worlds scattered through space, and shine in the indefinite exercise of the threefold faculty the growth of which will cause his happiness during eternity.

REMARKS ON RE-INCARNATION AND THEOLOGY.

To the Editor.

[Our correspondent is a working man, and what is called "uneducated." We gladly give publicity to his remarks because we take delight in encouraging thought and literature amongst young men. Mr. Pitt's position is indicative of that of hundreds who are being excited to independent thought and mental action, under the influence of Spiritualism.]

SIR,—I have read those eloquent papers, by Miss Blackwell, on the Philosophy of Re-incarnation, but I cannot as yet bring my mind to be at one with their gifted author, notwithstanding her indefatigable labours to explain her views to the readers of this journal. As a diligent searcher after truth, I had a desire to offer a few remarks on the subject, and commonplace though they be, they may perhaps impart a ray of light to some inquiring mind. I shall be very brief, and will content myself mainly with testing what I consider to be the foundation stone of the fabric Miss Blackwell is endeavouring to erect upon our mental soil. There are many good and noble stones embodied in the structure, that will in my opinion withstand the hammer of reason beating against them, long after the foundation on which they are built has mouldered away.

It is scarcely necessary to say, that in the present state of things, when those who claim to be marching in the front ranks of progress, propound such conflicting theories, any ideas advanced in this paper must be regarded as suggestive, rather than authoritative or conclusive. The foundation stone I speak of is the statement of Miss Blackwell, that it is an indisputable fact that we shall, after we have thrown off these physical garments, and become inhabitants of the spiritual country, have to undergo another, or a series of incarnations in physical matter, as a punishment for our various doings during this, or preceding mundane existences. That the master who, in a former incarnation, was tyrannical, hard, and haughty, at whatever degree of the social scale he might be placed, will be the servant, the domestic, or the slave, in his next earth life. The orator who employed his eloquence for injurious purposes, and misled or perverted his fellowmen, will be deaf and dumb in another incarnation; they who, gifted with health, strength, and physical beauty, have misused these gifts, will again return to the life of earth in a sickly, rickety, or ugly body. Such, I understand, is the pith of the philosophy of re-incarnation.

Are we to understand that all masters or dominant persons, from the archbishop in his palace to the purveyor of vice in the city slums, are thus placed by the hand of Providence; and that the good and faithful workers now on earth will be the kings, priests, dukes, lords, &c., in their next terrestrial existence, thus becoming in their turn the world's great, expensive, and domineering paupers riding on the backs of the working population? It may be that my mental windows are so besmeared with the cobwebbed and dust-covered traditions of antiquity, that the refulgent rays of the orb of reason, cannot penetrate through and illumine the dusky chambers of my mind, and enable me to see the utility of such reasoning. But the little light which has dawned upon me teaches that it is not the will of God that one portion of his great human family should lord it over another portion. Surely the primeval usurpers of the rights of man never thought to what ugly and unsightly proportions the tribe of idlers or drones would grow, and what misery and wretchedness they would be the cause of; or they would have been content, had they possessed a spark of humanity, to have remained on a level with their fellows, and in common with them

acknowledged and revered the sovereignty of the Great Spirit, and not set themselves up as rulers, or rather gods, for the masses to worship, and trampling upon their liberties compel them to accept and adhere to the spurious concoctions which they cunningly devised, to enable them to draw by stratagem the lion's share of the honey that the poor unfortunate bees had gathered after long and laborious toil.

And the sad effects of their dictation and rulership is clear (at least to me), for if I trace back the stream of time, reviewing as I glide along its dark waters, the horrid crudities which those pet lambs of the great terrestrial flock, have been guilty of, depicted on the canvas of the panorama of the world's history as it unfolds to my gaze, I cannot entertain the idea that they are, or ever have been divinely commissioned. For in all ages and among all people who have ever been so unfortunate as to be venomed with the virus of dogmatic authority, has contention and discord been the rule; and whenever the pure waters of truth and liberty have begun to ripple through the mental soil, those burning mountains of tyranny and hypocrisy, have invariably vomited forth their lava into the channels of truth, and the tiny streamlets have in many cases been lost for centuries amongst the dark, spurious, and heterogeneous outpourings. It has been this power mainly that has drawn or rather forced the people down the seductive slope of spiritual degeneracy; it has always been their motto to lead them athwart the beacon lights of truth, which have so far receded that they are, but dimly observed, even by those whose mental vision is the most keen and penetrating.

I cannot fully reconcile myself as to the truthfulness of the theory, that the orator, whose eloquence is employed for selfish and untruthful purposes, will be deaf and dumb in his next incarnation. I do not see how such a consequence can take effect on the gifted mind alone, for it matters not whether a man be learned or illiterate, talented or untalented, if he wilfully deceive his fellows by false speaking, the sin is one and the same; and there appears to be a much greater number who intentionally mislead their brethren, than there are deaf and dumb in the world, irrespective of the allowance to be made for the offspring of debauchees, and a violation of the laws of nature in general. Neither can I with confidence endorse the following assertion, namely, that they who, blessed with health, strength, and physical beauty, and have misused these gifts, will come back into the life of earth in a sickly, rickety, or ugly body. If I mistake not it reads as though allusion was made only to those whose physiological developments are of a superlative kind; but it seems to me that if it be true in one case, it will be true in all cases: and that the proper wording of it should be, that they who violate the laws of nature by any means, so as to reduce their vitality, in proportion to the violation will their physical bodies be weak, sickly, or rickety in their next mundane existence.

I would remind the author of the articles that have called forth these remarks, that if she has implicit confidence in the truthfulness of her theories, she should be careful lest her excessive study, writing, and book-reading, should frighten the roseate hue from her cheek, and perhaps so far reduce her vitality as to cause her to be classed amongst those who will have to be incarnated in weak, rickety, or ugly bodies. If the light which the exercise of my highest reason can emit be true, it is that God has nothing to do with fashioning or moulding our physical bodies, so as to render them weak, ugly, or diminutive, but that it is the consequences visited upon us by nature for disobeying her sacred injunctions, and is transmitted from one generation to another. The same law holds good in the animal kingdom below man: for if you took a lion and lioness from their natural position in the jungle, put them in separate cages, and after some years put them together, and allowed

them to propagate, their offspring would not be as strong and vigorous as if they had been enjoying their wild freedom in their native forest. And so it is with man, if he imprison himself too much within a stone cage, coupled with undue indulgence in unnatural habits, his vitality must, of course, be reduced in proportion as he disobeys the voice of nature, and his children will be the result of his physical condition. Now, I ask, do you maintain that God is the cause of such children being weakly and unhealthy? If you do, you are obliged to admit that he compelled their progenitors to act exactly as they did, to produce the effect which he desired, viz., that their bodies should be weak, ugly, &c., so as to be a punishment for certain spirits whom he wills to be incarnated in them. Here we have the two great powers of the universe, matter and spirit, or God and nature, working in direct opposition to each other. It would appear that those who cherish the philosophy of re-incarnation as a truth, are of that school which believe that "whatever is, is right," and that this chequered, artificial social condition in which we are, alas, engulfed is in accordance with divine law. But how can it have God for its author, when it is so much at variance with nature? I cannot see how a theory can be true that represents our father God, as contradicting our mother Nature, and she certainly does not approve of this bewildered, artificial condition in which a large number of the inhabitants of this planet now live, for the suffering attendant upon such a state of things is the penalty she inflicts upon us for disobeying her laws, and the more we reject her entreaties the greater will be our suffering. The physical ills that are now riding rampant through civilised or artificial communities, are a most startling proof that the position I criticise is false, for the current of physical degeneracy is surging on with apparently irresistible force, spreading disease, misery, and discord wherever its poisonous and troubled waters flow. I write in strong language, because I clearly observe that we are being led on to an appalling and distressing condition, with this delusive civilisation of which we make so loud a boast; for all this indulgence in our artificialities, this drinking, gluttony, smoking, inaction, breathing of impure air, and I may add, excessive mental labour, is the inevitable precursor of a most lamentable era on the physical plane.

What puzzles me as much as anything in the French philosophy, is the mysterious process of re-incarnating the spirit; for it looks to my view exceedingly strange that a fully developed spirit which has been perhaps for centuries engaged in perfecting its individuality, should take possession of the senseless organism of a baby—I am not certain whether in or out of its mother's womb; that it should lose its individuality, forgetting its past experiences, both its mortal existences, and its joyous life in the spheres; that it should dwindle down into infant form, for if it is not thus reduced it will, of course, retain its former stature, and if that be admitted it must also be granted that its organic conditions will be the same in every respect, consequently it will not be the senseless organism of a baby, but that of an intelligent and fully developed spirit. Such is not the case, however, for we never find children possessed with the intelligence of men, and it appears to me to be equally preposterous for a full grown spirit to be reduced to the little spiritual germ of infant size, and to have the knowledge which it has acquired annihilated or suspended.

The spirits inform me that when spirit has passed through the lower reigns, and has reached what they call the ultimates, whether in the animal or vegetable kingdoms, then it becomes disengaged from physical matter, and remains free from it for ever. Having become sufficiently refined by a long series of mouldings in nature's laboratory, it ceases to fall back with the physical envelope in which it has been encased, and is transmitted from the realm of transition to a permanent reign in the ether spheres.

The immortals further inform me that the spiritual body grows up with the physical body; as the shell matures so does the kernel, and that it is of paramount importance that we should endeavour to build as noble a physical structure as we possibly can, by an obedience to the laws of nature, so that, at the hour of dissolution, we may have a finely proportioned and well balanced spiritual organism to commence, or rather to continue, our eternal education in spirit life. For the spiritual body is a perfect type of the physical mould in which it has been fashioned, and will remain so for ever, excepting that it will be endowed with spiritual gifts by God our Father as it marches on the glowing path of progress. Were it otherwise, it could not maintain its individuality,—it would not know its friends and relatives; parents would not know their children when they crossed the silent river.

But I understand re-incarnationists do not believe that a succession of existences in the flesh is a necessity, but the method by which God punishes his disobedient children, and that they who have never sinned in any shape will be exempt, and consequently enjoy an unbroken reign in the immortal realm. In refutation of this mode of punishment, I will advance a little of the philosophy of my spirit friends as to how evil-workers fare when they burst open the material caskets in which they have been enshrined. The spirits say that if their treachery has been great—if they have trampled proudly upon their fellow-man, they will have to wander (in some cases) for a great length of time in the dark* on the shores of the spirit-world that environs this terrestrial ball, until they have washed their hands with the person or persons whom they have injured (not in "the blood of Jesus.") When they have accomplished that, as far as conditions will permit, they are brought out of that miserable state of darkness, where the tyrants, hypocrites, murderers, libertines, harlots, &c., of all countries are congregated together, and the light of God begins to dawn faintly upon them, and their vision expands in proportion. Then if they are desirous of pushing on in the path of progress, and ask God sincerely to bless them with his good gifts, to enrich them with his eternal truths, and to adorn their spirits with His glorious light, He commissions the more advanced scholars of the great ethereal school to teach them. If they put in practice the instructions thus offered, they rise gradually from state to state, from sphere to sphere, until they have become so far advanced in the everlasting volume of nature as to be prepared to pass from the spirit-world that encompasses our earth to the great spirit-sphere, the holy of holies of the planetary sanctuaries, where the harmonised souls of all planets ultimately go, when they have sufficiently spelt out the mighty problems contained in the million-leaved book of nature.

The spirits have also recently revealed to me a new idea respecting Deity. They state that He is analogous to Nature, and, like Her, exists in separate parts, or organisms. As the planets are but the minor wheels of the grand and magnificent machinery of creation, which have to work in conjunction with larger wheels, some of them at distances so remote as to have no direct influence upon the planetary wheels of the great machine, yet all is working harmoniously together, each giving its quota directly or indirectly in the

* Be it remembered that space is a condition of darkness to spiritual beings when it is not illuminated with ethereal light, which emanates from the great spiritual centre, or rather centres, which we call God, and He withholds His light from those who wilfully deceive either themselves or others. The spirit-worlds that encompass the innumerable inhabited planets that are scattered throughout the apparently shoreless ocean of space, derive no light from material primaries or centres. [This latter view is contradicted by Hudson Tuttle in his "Arcana of Spiritualism."—Ed. H. N.]

production of the exquisite and beautiful physical forms that are manufactured or moulded in Nature's seemingly unbounded workshop.

As our physical bodies are but iotas of the planet on which they are developed, and our earth but a part of our universal Mother, so our spiritual natures are but infinitesimal portions of the ethereal or spiritual centre, the Governor of this planet, whose light illuminates the spheres that surround it, and He but a part of our universal Father. What is called the second centre of the great deific or spiritual principle, whom we call God, is the Ruler and Light-giver of the great spirit-sphere, where the spirits from all worlds go when they have finished their planetary campaign. The communicating spirit also spoke of another greater spiritual centre beyond the second, but of which he had no knowledge, only that he had been told there is one by the spirits who inhabit the great spirit-sphere, but who do not come to this planet or any other, but bridge across these mighty chasms of oceanic space by spiritual telegraph, and thus communicate with the inhabitants of the highest spheres of the spirit-worlds of all the inhabited planets, preparatory to their transmission to a higher abode of bliss. He also stated that those remote spiritual centres, like unto those material centres which stand out at incalculable distances in the great vortex of immensity, have but an indirect influence upon planetary life, yet all may be considered as one stupendous whole, labouring directly or indirectly to bring spirit forth from its latent condition into harmonised individualities; that all these divisions and subdivisions of matter and spirit, with all their multifarious ramifications, may be summed up in the two simple words, God and Nature—the bride and bridegroom of universal being.

This idea respecting Deity is different from that propounded by the Re-incarnationists. It takes Jesus from the lofty pinnacle on which they have placed him, viz., the governor or presiding spirit of this planet. The spirits inform me that he is no more than his other spirit friends with whom he co-worked in spiritual science when in the earth life. They say that he was a medium, and communicated with the angels, as they were then called, like as we do now. They also tell me that his grandfathers before him, whose names were Jesse Pandra and Thomas Christ,* communicated with angels; and that his father's name was Joseph Pandra, and his mother's maiden name was Mary Christ: and that he was called after his grandfather by his father's side—consequently, if that be a correct statement, his real name is Jesse Pandra. They say the reason why he was called Christ instead of Pandra, was because his father and mother were not joined together with a priest, so he was called a bastard by the bigots of his time. But his father and mother have informed me that they were joined together, but it was by their spirit friends, for they say they saw so much of rotten-hearted priests that they would not even defile themselves with going into their presence, much more fee the self-seekers with their hard earnings. They also emphatically declare that they were Greeks, and not Jews, as vain and self-deluded men wrote; neither was their son a miracle and wonder-working man, but what would be called at this day a secluded spiritualist. 'Tis true that persons received good for their physical bodies through his instrumentality, but it was those with whom he co-worked in the science, who were worthy in the sight of God. Their spiritual instructors did not generate their genial and blood-propelling magnetism through his susceptible organism upon the wanton multitude, neither did they put nature to one side; no, they only assisted her to overcome or throw off the obstructions that had impeded her action.

* Scholars tell us that Christ is a Greek, and not a Hebrew word, as many believe, which corroborates what I write.

Those ancient spirits (for such they purport to be) have revealed to me and others how both God and they have been spoken falsely of by the King of Babylon, his son Israel, and the High Priest of Rome. They state that the King of Babylon and the High Priest of Rome were the chief authors of the Old Testament, and that most of the New (as it is called) was written by the King's son, but that the original compilations of those Bible-makers have been altered somewhat by the priesthoods of succeeding ages, for the worse they say; but that the original Bible appeared to the world while Joseph and Mary* Pandra† and their son lived upon the earth plane.

I attach no value to these quotations from Voltaire, only, that they give strength to what my friends received from the spirits several years ago, *i.e.*, that they called the father of Jesus, Joseph Pandra or Pandera; and I will vouch for the fact that not one of the circle knew that there was such a name as Pandera in existence, for I have questioned them closely since I found what I have quoted from Voltaire. The medium through whom the name was first delivered, is an illiterate woman, not knowing even her alphabet. The spirits spelt the word Pandra. I think that is also worthy of note, for had they known that it was spelt Pandera elsewhere, it is probable they would have imitated it. I have also observed that the manuscript which they received previous to communicating with the before-named spirits, is really excellent, and, moreover, they proceeded in the science in a channel which, in my opinion, is best calculated to get at the truth, for they did not seek for manifestations and wondrous works, but to be enriched with the mental pearls from the higher spheres, for such instructions as would lead them on in peace. I am greatly indebted to them for the light I have found in their manuscript, but now I receive proofs through myself, which makes me have more confidence in what they have received from those spirits who claim to be the spiritual reformers of antiquity. If their sayings be true, they neither received from the spirit-world, nor taught to the people, such bewilderment as is recorded in the Bible; for when I am musing upon the great problems which are now engaging the attention of progressive minds of all lands, I many times feel a soothing and genial influence come over me, and when I am thus blessed, I have often ideas transmitted to me, some in unison, others contrary to the tenor of my thoughts. While I have been slow to make known any new ideas I have received, I have not thrown them away, but have waited calmly for further corroboration, and they have mostly been affirmed through our medium, without my breathing a word about them to him. If our medium did not see such beautiful sights when he is entranced, (for he has seen of late spirits with crowns on their heads that glittered so that he could scarcely bear to look upon them, and other delightful scenes which I might mention,) we perhaps should not have that confidence in what we receive, which is certainly at variance with much that is given through other mediums in other parts of the world. Our circle is comprised of but a very small

* In this Sepher Toldos Jeschu we find a monstrous history of the life of our Saviour, forged with the utmost passion and disingenuousness. For instance, they have dared to write that one Panther or Pandera fell in love with a young woman married to Jokanan. By this impure commerce, he had a son called Jesua or Jesu. The father of this child was obliged to fly, and retired to Babylon.—Voltaire's *Philosophical Dictionary*, Vol. II., p. 215.

† It was not until the ninth century that Raban the Moor, afterwards Bishop of Mayence, learned the Jewish language. His example was followed by some others, and then began disputing with the Rabbi on the sense of the prophecies. Raban was astonished at the blasphemies which they uttered against our Saviour, calling him a bastard, impious son of Pandera.—Voltaire's *Philosophical Dictionary*, Vol. II., p. 367.

number. We do not seek for manifestations, and we have cast away every vestige of formality, and we are of opinion that such is the channel in which to work in order to draw to us the lofty intelligences of the Summer Land, not the bigoted spirits from the fruitless shores of the creedal spheres, whose spiritual education is circumscribed within the confines of their crude and bewildered theologies.

Those before-named ancient spirits inform us that the authorities got hold of some of the manuscript which Jesse Pandra and his friends had received from the angels, and when they had read it over, they accused them of desiring to dethrone the king and take away the bread of the priests, and that they must either relinquish those weak notions and those idle habits, or they would be cast into prison. The result was that many of those ancient Spiritualists, before they would surrender what was dearer to them than life itself, suffered themselves to be imprisoned. The authorities also took the names of those whom they cast into prison, and wrote concerning them what they thought would blindfold the people, so that they could not see the light that was beginning to shew itself upon the earth. The Bible-makers also put in some of the spiritual matter which they found in the manuscript which they got from the believers in the angels (as they called them). Some of it was put into their Bible (which they called the Word of God) without being altered, other parts they paraphrased to suit their own purposes, so as to instil into the minds of the people that the composition was of divine authority,—that all rulers were of God—that servants must obey their masters in all things, &c., &c., not caring scarcely what they wrote, only they put sufficient into it to support their own order. When they had jumbled together their domain of orthodoxy, and fenced it round with the wall of "Thus saith the Lord," they placed inscriptions thereon, stating that they who did not believe and obey its injunctions would be cast into a lake of fire and brimstone, and there burn for ever.

I doubt that what I have written will be pronounced by some as coming from "evil spirits;" but I do not think that there are many progressive minds who believe that the Biblical account of the spiritual reformers of antiquity is altogether true, though there is, doubtless, a great number who believe that a considerable portion of what is attributed to them is God's truth, and was given by Him to Jesus and his followers, to be a light to the world. But these spirits inform me that they had nothing to do whatever with writing the Bible, neither did they say anything that is contained in it. True, they endorsed the goodly manuscript which the rulers took from them. Portions of this the authorities mixed up with their own abominable forgeries and fabulous legends, gleaned from the literature of the age, that their "sacred book" might have some semblance to truth, and the more readily go down the throats of the people. I will ask you a question which the spirit once asked me: Have the kings and established priesthoods of any age used their influence to disseminate the principles propounded by the most advanced reformers, political or spiritual, of their time? If you answer, No, then it is very improbable that the Bible emanated from the persons whom it is generally supposed wrote it, for it was kings and priests who first palmed it upon the people. When they could not do it by stratagem, fire and sword, the rack, the gibbet, the inquisition, the scaffold have been resorted to to check the spirit of free inquiry, and to give an impetus to the propagation of their grim theology. I do not see how you can be justified in taking one part of their sayings and doings as priestly forgeries and the other part as truth. You seem to have no objection to believing that Jesus was born, brought up, preached, and died in Palestine—that he made the lame to walk, and the blind to see—that he gave utterance to the sermon on the mount and other

moral sayings; but you doubt, if you do not altogether deny, that he walked upon the water—that he was the sole cause of the miraculous draught of fishes—that the fig tree began to wither away after he had passed his sentence upon it—that the tempestuous billows of the sea of Galilee became still at his command—that he conjured the tribute money from the mouth of a fish—that he turned the water into wine at the marriage feast—that he fed five thousand with five barley loaves and two small fishes—that he raised Lazarus from the dead—that his (taken in an orthodox point of view) sulphurous, black-visaged contemporary, in the dissemination and fulfilment of orthodox principles showed him all the countries of this globular world in a moment of time from one of the hills of Judea—that on the day of his crucifixion the solar orb withheld its rays, so that darkness veiled the land—that the rocks were rent asunder, the graves opened, and the dead bodies of the saints quickened up into life and activity—that he (Jesus) again donned his physical body, and made his exit from the sepulchre while the soldiers were asleep, so that nothing but the linen clothes were left—that after he had met with his apostles, seeing that they were terrified and supposed they had seen a spirit, he should request them to behold his hands and his feet, assuring them that a spirit hath not flesh and blood as they saw him have; that unbelieving Thomas should feel, with his own hand, the physical wound in the body of his master—that, as an additional proof that he possessed a material body like unto them, he ate in their presence a piece of broiled fish and a honeycomb—that they should see him ascend up, Elijah-like, beyond the clouds, accompanied with the same body (to which Thomas especially could bear ample testimony)—that he became re-animated in the sepulchre after he had been on a visit to his satanic majesty to review his dominions, previous to taking his flight up to the heavenly kingdom of which he was the Sovereign Lord.

Now, I count these wondrous tales attributed to Jesus and other biblical characters of about as much value as the miraculous works we find recorded in profane history, said to have been performed by pagan heretics. The miracles we find in the "word of God" appear to be strictly analogous to the fabulous legends of ancient Greece. It is highly probable that Grecians first compiled the Bible, for it is admitted by the profoundest scholars of to-day that the original manuscript of the New Testament was written in the Greek language, and it seems to me to be rather incredible that the illiterate shepherds and fishermen of the then very sparsely inhabited little colony of Canaan should write long and eloquent epistles in the then classic Greek. Moreover, the spirits inform me that there was not one Jew had any part in composing, collecting, and writing the original copy of the Bible, but it emanated from the civil and ecclesiastical rulers of Babylon and Rome. They also stoutly declare that it was the very person who has the honour of being the devil's biographer that wrote the biblical account of Joseph and Mary Pandra, and their worthy son, and others that are mentioned in the Testament, and that he had a heart as dark as he painted his black-visaged king of the fiery region. But Joseph Pandra, or such as purports to be, says he does not know how it was that his son was chosen to be one of the chief heroes of their sacred novel (which, he says, has certainly the merit to be, in the main, founded upon facts), unless it was that he could not be overcome, as were the believers in the angels in Rome and Babylon; for Pandra and his party kept aloof from undeveloped influences as much as they possibly could; yet, notwithstanding their seclusion, the rulers of Babylon got to know their names, and where they resided. He also states that the king's emissaries tried several times to entrap them, but that they never could succeed, for they were well guarded by good spirits, and

when in danger, were instructed how to proceed to keep out of the tyrant's grasp. Thus it was that the self-seeking monsters could not overcome them, for God was their upholder, and they feared not the powers of earth, when they were instructed and protected by the heavenly ones.

Idle, June 7, 1871.

J. PITT.

[Mr. Pitt's letter concludes with a circumstantial account, as given by the spirits, of the imprisonment of a party of these spiritualists by the king, their being befriended by the jailor, and ultimately being set free by the angels, for which the jailor suffered death. As the details occupy much space, we curtail this letter, with the remark that *Human Nature* is free for the expression of all honest convictions; and that our correspondent has only had the same privilege extended to him which is accorded to others.—ED. H. N.]

TRUSTEESHIP OF PUBLIC BELIEF.

London, 1 Morland Villas,
November 1, 1871.

DEAR BROTHER,—You who chance, and the ability to profit by the situations chance has thrown you into, are realising the saying "time is money," and who, consequently, could not give time except at the serious cost of money. You wish to know what all this hubbub and all these conflicting opinions driven into men's minds by their daily friends and advisers, the press, is about. I will tell you. It's a question to whom the trusteeship of a certain estate belongs. This immense estate is public belief or credulity. Belief, if you think as I do; credulity, if you believe what I do not. In the earliest records of the human race, it might be 100,000 years ago, as it was before the flood, a spirit voice was heard, and spirit action and behests of all sorts took place. Skipping over, not to make too fine a point of it, about 96,000 years, we come to the kingdom of Egypt, where the trusteeship of public belief was vested in persons called priests, and the records establish that in time of famine they, only, were fed gratuitously, and while all other lands were wrung from the people in exchange for bread, their lands were untaxed and untouched. Surveying the earth, then, we find different beliefs, each managed by its trustees. The Jews had one belief. The Hivites and Hittites another; the Romans another; the old savage Britons another; but each estate was managed by trustees. By-and-bye a belief arose in Judea which threatened seriously to interfere with the trustees of the belief in that country as well as those of Jupiter, Juno, &c.; and said trustees, not willing to lose the emoluments of the trusteeship, caused the promulgators of the new belief to be put to death in a variety of ways, each more tormenting than the other. However, the new belief happening to please the Emperor Constantine he ordered it to be adopted, and transferred the revenue and public buildings of the old belief to trustees nominated by the new one.

The trustees of the new belief were able men, and by coalescing with absolute sovereigns established their belief (the trusteeship of which became enormously profitable) all over Europe and elsewhere.

By-and-bye one Martin Luther invented another belief said to be an improvement, which spread rapidly in various kingdoms, causing the trusteeship to be transferred from the former trustees. Finally, twenty-three years ago, there were a variety of beliefs, some under the patronage of the state, and some not, each belief having its trustees. But in the year 1848 a great discovery was made, and what is remarkable, it originated with very lowly people, just as the Christian and Mohammedan beliefs originated; and the result of this discovery is, that we can produce at will all the phenomena which constituted the basis of all the beliefs that have existed ever since the beginning of chronology,—spirit voices, the appearance of spirits, cures by spirit intermediation, in short not only everything, but phenomena which put every belief which has hitherto been held by the public completely in the shade.

Now, as regards this belief, although the phenomena produced every day under it most amply prove the truth of the phenomena called miracles, in the Bible—in fact, so completely that a person well conversant with the phenomena reads the Bible with the same innate conviction of its general truth as he would have in reading the account of the opening of a new railroad or the laying of a new electric cable,—still the teachings of this new belief are so different from the belief *into which public opinion has drifted during 1800 years* that, if this new belief becomes generally adopted, new trustees of public belief will have to be appointed, and the old trustees, as matter of course, and as has also taken place on a change of belief, will lose their places and (that is the sore point) their emoluments.

Now, every convert to this new belief is a dreadful blow to the trustees of the old beliefs, for each convert makes 10 or 100 others; and what is more fearful for the trustees of the old beliefs is, that not one convert ever turns renegade. Before he had availed himself of opportunities of examination, he may have scoffed at it—said that the believers were lunatics—that their eyes and ears and hands deceived them—and that, though on other subjects they were sane, on this particular subject they were *non-compos mentis*—yet after full examination and becoming a convert, he is ten times more dangerous to the old trustees than those that accepted the new belief mildly.

When you reflect that in the highest council of the nation, where the trustees are supposed to be the guardians of the nation's money and happiness, there is an opposition always on the watch to turn them out, and become stewards of the cash box, it is not surprising that the same opposition—the same desire to turn out the old trustees, and come in for the loaves and fishes—should exist in the church; in fact, it exists in a ten-fold degree, as the professors are all men of high education, and, like able barristers, able, to the ignorant, to make the bad appear the better cause.

Hitherto the essayists of the daily press who have found it to their interest to put down the new belief have materially delayed its spread; but the Report of the Committee of the Dialectical Society will operate exactly as though a lot of large nuggets arrived at Melbourne, and demonstrated the positive existence of a new and rich gold-field.

Not that this great change has to come soon. How many years was reform talked of before it took place? What work to get the corn laws altered! The vote by ballot was for years and years the subject of derision; and the present Spiritual movement, although proved by the Dialectical to be founded on facts, has to make its way against "men in possession" who have unlimited command of money and talents of the highest order.

There is a tendency in those engaged in any pursuit or calling (looking through their own magnifying glasses) to consider that subject of more importance than any other to the welfare and happiness of mankind. The politician thinks that if his principles of government were adopted all over the world all mankind would be happy. The merchant thinks an extended commerce the symbol of civilisation. The railroad contractor sees towns spring up at every station, and estimates the advance of civilisation as parallel with railroads. So in these trusteeships of belief the trustees of each belief think, or at least declare most positively, that the welfare of the whole human race depends upon their belonging to the particular estate of the trustee then holding forth, which would have some show of reason, if, like astronomers and chemists, they were all of one opinion. But as they are not, and as public belief in all the world, up to a very short time ago, has been dictated by absolute governments, and enforced by state authority, massacres, torture, and the faggot, it is only natural that mankind, when all these barbarous chains are taken off, and they are permitted to think for themselves, should find themselves collectively in absolute darkness on the subject. To read the piteous complaints of the Infalible Trustee of public faith and morals for the whole human race in the *Times* of yesterday one would think that the whole human family were verging fast to demonism, worse by far than if they went back again to apes; while the letters of the trustees of the opposite persuasion in England point to a similar total want of faith, or rather total indifference to the tenets on which they base their "trusteeship" (and emoluments).

But after all the noise they make (which would make a Chinaman believe that all the welfare of the world depended on the issue of the question), in reality, the world troubles itself very little about them; in fact, with the bulk of mankind, the doctor takes care of their bodies, and the parson of their souls, and they give themselves no further trouble on the subject; indeed, how should they when the Government, by its either enforcement or patronising of a religion, virtually declares it to be the true one? The most striking notice that has been taken of them in late years has been depriving them of immense estates which they had accumulated during their partnerships with absolute monarchies.

Otherwise, commerce and manufactures extend—railroads and telegraphs unite the world—social science advances, and education (which they would retard) spreads to the labouring classes. There is also one very remarkable consideration which must strike the student of social science, and that is the use which has, at different epochs, been made of the labour of the toiling millions of human beings. Under the

united reign of absolute governments and trustees of enforced public belief all the toil of the masses was exhausted in palaces, temples, and churches; the middle class fared very poorly, and the labouring classes dwelt in hovels. Since their chains have been partially taken off, the middle classes have rapidly advanced to having comfortable dwellings, good education, and to such sanitary measures as really elevate the human being, corporeally and mentally, forming a contrast, as day to night, to Rome, the headquarters of the trusteeship which claims the guidance in faith and morals of the whole human race, and where ignorance, filth, and malaria reign paramount.

And now has just come up the crowning wonder, the workmen, the lowest class, the toiling millions who have hitherto been the blind tools of monarchs and priests, demand well-ventilated dwellings with a share of sunshine, reading-rooms, wholesome victuals, cheap conveyance, and a string of comforts which would have made the hair of old monarchs and priests stand up like bristles on the back of a fretful porcupine. Where is this to end when the workman of a few years hence will be an infinitely superior being to the nobleman of a few years ago, who could not write or read, and whose sign manual was made by dipping his hand in ink to convey away an estate, no one can tell. Meantime, with regard to the present Psychic or Spiritual movement, it labours amongst its believers under the same differences of opinion which characterise religious belief—that is to say, that, as in the natural kingdom, there are over-going entities which it is difficult to say whether they are mineral or vegetable, and there are entities which form the link between the vegetable and the animal, and animals which are said to form the link of creation up to man; so in the recent discoveries and investigations respecting this very old force, the line has not yet been drawn between what may be termed psychic or from within, or spiritual or from without, the individual's body. The unexplained phenomena begin, perhaps, with mesmerism going on to clairvoyance, intelligent actions during profound sleep, then table-rapping, and finally all sorts of phenomena culminating in the spiritual appearance of persons deceased. But there are abundant proofs (to students) of persons who have been duplicated while alive, that is to say, they have presented two bodies, the one the man himself, the other his spiritual fac-simile image without any trick of Professor Pepper. In many cases the actions and sentiments of the power and intelligence manifested assimilate so exactly with what might be expected of the medium and are so utterly different from what might be expected from the spirit of a deceased person as to make a doubt on the subject, in these cases, not unreasonable; while, on the other side, overwhelming proofs in numberless cases exist of spiritual appearances and communications which, as far as human evidence can substantiate, must have been the spirits of deceased persons. When we consider that, in the present age, every discovery is worked at by the scientific men of contending nations, that, if checked by public opinion here, it is untrammelled there; when we see that, by the invention of the spectroscope, we ascertain the constituent elements of all the stellar bodies, and so enlarge our ideas

that instead of, as our fathers believed and were taught, that man on this earth was the sole intellectual creature which engaged the attention of the Divinity,—there is every reason to believe that every stellar body is peopled with intelligent beings, and even, it may be surmised, that space itself is densely peopled.

When the naturalist, without fanaticism, describes man as a creature analogous to a butterfly—that is, living on gross material substances during the first stage of his existence, and then evolving an aerial spirit nourished (like the butterfly) on finer essences, then the next question will be to those who feel absolutely sure of it, what can he do in his first stage of existence to improve his status in the next?

All theological ideas on the subject become as naught, because the status after death has been always described as “that bourne from whence no traveller returns.” But when absolute overwhelming scientific proof, backed by such authority as has credit with the masses, demonstrates that the travellers do return, and give accurate particulars of the unseen world, the subject will assume very serious proportions.

If, on the contrary, the very able men whose opinions will have very great weight, *provided they continue their investigations*, can prove that all these phenomena are the production of qualities attached to living men and women, the study of these phenomena will be of unequalled interest, as showing the nature of man in a completely different light from any that has been hitherto supposed. If these gentlemen assume to guide public opinion it must not be by merely stating their opinions, but by satisfactorily and scientifically accounting for every well authenticated phenomenon which may be presented to them, or by *placing themselves in permanent examination of the phenomena*. Neither rank nor scientific research in any other science gives any man's opinions the slightest weight in this matter. It is a science *per se*, and has to be studied as such. And to prove to you by contrast the very extraordinary (though not unaccountable) way in which this matter is managed, I will remind you that, when it is thought advisable to explore the North Pole, a sum, say £10,000, is invested in a ship and fittings, and scientific men are appointed who have to devote *their whole time*, for perhaps two or three years, to take observations. A corresponding expenditure takes place, and scientific men devote their whole time at risk of life and health to explore the centre of Africa or other lands. If an eclipse takes place, scientific men go thousands of miles to take observations. Would you, or would even an intelligent Chinese believe, that in this metropolis there take place, almost daily, phenomena of the most astounding nature, and for the verification of which, in some cases, a good introduction is sufficient, while, in others, an expense too pitiful to name would secure the services of the mediums for a full and prolonged and reiterated examination of the phenomena; and yet, none of those high-sounding titled societies who, in other respects, deserve the honours paid them, have dared to investigate the subject. The Dialectical alone took it up, and, from the split between the council and the committee, it is evident that if they could have foreseen the results the

committee have arrived at they would have so far departed from their noble programme as to decline entering on the subject at all. The experiments of Messrs. Crookes, Huggins, & Cox, which are in substance corroborated by the personal experiments of the Dialectical, have drawn forth senseless satire.

In short, the matter of this trusteeship is exactly like the reform of a corrupt House of Commons—like the slave trade—like the corn duties—like the ballot—the men in possession answer every attack on their positions, as the Pope does, "*non possumus*."—Your affectionate brother,

S. G.

EPISTOLARY CORRESPONDENCE WITH SPIRITS.

THE pleasant evenings spent with our brother, J. M. Peebles, at the harmonious and spirit-blessed circle held by our devoted friends Mr. and Mrs. Everitt, of London, will not soon be forgotten by those who had the good fortune to take part therein. The greater number of these meetings were reported in *Human Nature*, and in Vol. IV., p. 220, is a very characteristic account of a seance, at which direct writing was obtained in an incredibly short space of time, and a lithographed *fac-simile* of the writing accompanies the printed narrative of the circumstances. These writings always consisted of matter which was quite foreign to the minds of those present, including the medium. In Mr. Peebles' presence, extracts from ancient history and metaphysical subjects were chiefly communicated; and, within the last twelvemonths, we understand Mr. Everitt has received a series of valuable essays on religious subjects. The time has not yet arrived for them to be given to the world, but when it does, no doubt these papers will be read with pleasure.

Modern Spiritualism reveals one strange fact, namely, that all radical religious reformers, of whatever age of the world's history, work together in fraternal amity. This will astonish those who suppose that the apostles would be amongst the patrons of the religion taught in modern churches, and that the "church fathers" would still be found on the side of church dogmas. Such is not the case. On the other hand, these glorious pioneers of human freedom in the past still inspire the champions of religious liberty in the present; and those who are commonly supposed to be the founders of the Christian religion, are at this day busily inspiring those who are doing all in their power to supplant it by a better system. Nor need this be wondered at. The religious heroes of the past were engaged in the same war against creedal conservatism and hypocritical form, as occupies the unpopular, because uncompromising spiritualists of the present age. Hence there is a parallel between the outspoken unorthodox spiritualist of 1871 and his Judean brother of the year 31. Such holy sympathies, extending over a time-chasm of eighteen and a half centuries, is notably exemplified in the case of our dear brother Peebles, whose biography, about to be published, testifies to the close alliance between his labours and

the celestial sympathies of the "beloved John." No one hits harder blows against "Christianity" than Peebles—and who dare question that in his doing so he is not walking closely in the footsteps of those whom Christians pretend to hold in sacred reverence?

It has always been observed that Mr. Peebles is attended by those ancient spirit-forms, and such was the case at Mr. Everitt's circle. The deep sympathy entertained for the spiritual pilgrims of Asia Minor, and even reverence for the ground on which they trod, brought to these meetings information descriptive of past events in the history of the holy places of the East; and though the matter communicated might not be in all cases either original or exhaustive, yet it indicated the tendency in operation.

After his return to America, in accordance with a promise made to "John Watt," the spirit-friend, who speaks in an audible voice, through Mrs. Everitt's mediumship, Mr. Peebles wrote the following letter, addressed to that spirit, care of Mr. Everitt:—

EARTH-LIFE, CHICAGO, ILL.
Sept. 12, 1870.

To JOHN WATT in the Summer-land.

BROTHER IMMORTAL,—If memory serves me I promised to write you after reaching America. Delay is not necessarily neglect. In the press of business, home-matters, and lecture engagements, I have found no spare time till the present. Disrobed of mortality and measuring your lives by the good you do, time in your sphere of existence can be little more, I suppose, than a meaningless term. Though failing to write, I have not failed frequently to indulge in sweet and pleasurable remembrances of you, dear John, and of others in spirit-life with whom I held delightful conversations; neither have I forgotten those good friends in London and the Provinces, who cordially welcomed me to their homes and hearts. These memories will ever linger as sunny spots along the shaded walks of a pilgrim's pathway. Beautiful are these emotions bubbling up from the fountain of unselfish friendship! Is not such friendship, is not such soul-sympathy a bud on earth to unfold and bloom for ever in the heavens?

Do you remember our theological sparring and metaphysical fencing, concerning the mediatorial office-work of Jesus? Such interviews and interchanging of opinions are spiritually profitable when the disputants seek the elucidation of truth rather than victory. The Israelitish prophet exclaimed: "Come and let us reason together," and Jesus said: "Yea, and why even of yourselves judge ye not what is right?"

In such major matters as the following we perfectly agree:—

God is love, governing the universe by fixed and established laws.

Man is a moral actor, an accountable being, rewardable for his virtues and punishable for his vices.

That the condition termed heaven is attained in no world only through purity of life and holiness of heart.

That spirit communion under the providence of God is not only a demonstrated fact, but a powerful incentive to living a calm, true and Christ-like life.

That progress and spiritual growth pertain to all worlds. But whether agreeing or differing, our aims, our purposes, and our heart-sympathies are one—the perfecting of ourselves and all the conscious intelligences of “our Father who is in Heaven.”

Since my return to America I have been exceedingly busy, writing, lecturing Sundays, and attending Grove meetings. You are equally active in those higher spheres of existence. In a coming golden future, I hope to join you. It is my great aim at present to be an instrument of harmonising the different schools of spiritualists. Our public assemblies lack order, enthusiasm, and devotion, and far too many lack religious culture. Oh, how my soul loves harmony, devotion, and consecration to the truth.

Permit me to ask you the following questions:—

1. Have you met and conversed with spirits that teach re-incarnation?
2. If so, are they ancient or modern spirits?
3. Do they teach it as a theory or as a matter of fact, of which they are conscious?
4. Is this spiritual movement in America and England, meeting the expectations of those parliaments of spirits that inaugurated it?

Please remember me most kindly and cordially to your band of spirits and all others.

Most sincerely thine for the good and the true.

J. M. PEEBLES.

This letter did not meet with an immediate response from the spirit. The cause of delay is not explained, but at a circle held at Mr. Everitt's, on the evening of October 11, 1871, the following answer was obtained in direct spirit writing in the short space of seven seconds:—

DEAR BROTHER PEEBLES,—Some time back you wished me to answer you some questions. I will now take the opportunity of doing so. First, I have not met with spirits who teach re-incarnation, nor am I likely to meet with them in our sphere. Second, what you are doing in America I am not so well acquainted with, therefore cannot say if the movement is meeting the expectations of those bands of spirits who organised it; but here in England it is doing a quiet but steady work, and will no doubt roll quietly on, until a full burst of triumphant victory will proclaim to all the world that man is an immortal, and that, give him but the conditions, and he will return again to the earth to prove it. Wishing you God speed in your work.—Fraternally thine,

JOHN WATT.

The persons present at the seance were:—

- T. Walmer, 11 John Street, America Square, E. C.
- Hampden Wells, 5 Myddleton Place, Saddler's Wells, E. C.
- C. W. Pearce, 6 Cambridge Road, Kilburn, N. W.
- F. Everitt, 26 Penton Street, Pentonville.
- Thomas Everitt.
- Mary Ann Everitt.

These persons have subscribed their names to the document, testifying to the mode in which the writing was produced. Respecting this

a few words may not be out of place here. We have been frequently present when direct writing was given by the spirits. The writing generally occurs some time after the circle is constituted, and when the peculiar conditions necessary have been produced. Marked paper and pencils are put on the table, and the company sit round in quiet harmony or pleasant conversation. Soon after the light has been extinguished a peculiar ticking sound is heard, which continues while the writing is being given. The duration of this sound is timed by counting, and on its cessation a light is immediately struck, when the piece of writing is found on the table. Various speculations have been entertained by clairvoyants and others as to the method by which the writing is produced. It has been supposed that the substance of the pencil is transferred in some peculiar way to the paper, like an electro-deposit, because there would not be time to rub the point of the pencil mechanically over the writing in the very short time allowed.

One evening a curious fact occurred, which may prove suggestive. The pencil had been imperfectly pointed, and a little niche in the lead caused the pencil to write in double line, and this double writing was found in several parts of the communication. This indicated that the point of the pencil had been applied to the paper in the ordinary way, and had been moved round as the writing proceeded.

These phenomena are of surpassing interest, and the bottom of their meaning has not in all respects yet been fathomed. In the future there is an age of work for those who continue to prosecute this investigation. The modern and familiar spirits who communicate at the circle, can give but little explanation. It appears that there are distinct orders of spirits, each of whom perform those duties at the spirit circle which their degree of development and scientific acquisitions assign them. Hence, the every-day spirits of yesterday, who reflect back modern thoughts and every-day opinions, know as little of the sages and saints of antiquity as the "dwellers on the footstool." Verily, many of the communicating spirits are but "dwellers on the threshold." It takes a grand purpose to magnetically attract a grand spirit, and when the event does occur, the stupid, blind world cannot understand it.

THE IDEAL ATTAINED.*

To communicate sound moral instruction in the form of a lively and truly entertaining tale, readable alike by old and young, grave and gay, is, perhaps, the most difficult task which can be imposed upon the human mind. To excite the necessary amount of interest the common novel writer has to descend to the most reprehensible planes of thought, and minister to the lower passions and motives of the

* THE IDEAL ATTAINED: being the Story of Two Steadfast Souls, and how they won their happiness and lost it not. By Eliza W. Farnham, author of "Woman, and her Era," "Eliza Woodson," &c., &c. English Edition, price 5s.; to the readers of *Human Nature* for this month, price 3s. 4d., or 3s. 10d., post free. London: J. Burns.

reader. Didactic writing, again, is dry and unprofitable, except to the abstract intellect, which loves to discuss the issues of life apart from that form of animal consciousness which gives scenery and illustration to the principles laid down. Most authors who endeavour to introduce elevated teachings into their writings sink into an attenuated form of *goodyism*, or their efforts culminate in dreary sermonising. Mrs. Farnham has, in a very marked degree, avoided the dangers in the path of those who would guide and instruct through the medium of a novel. Commencing with the broad features presented by nature in her sublimest forms, the reader is at once magnetised by the graphic power with which the pen is wielded, and all the anxieties, dangers, and sorrows of Mrs. Bromfield and her shipwrecked fellow-sufferers enlist the deepest sympathies of the most callous and indifferent reader. But there is an attraction deeper still: the work hinges upon that form of LOVE which exists between man and woman in the conjugal relation—that divine germ-power which subtends all human beginnings, and ought to be the most prayerfully-directed and wisely-employed effort of the human soul. The proper behaviour of man and woman in their approach to each other as candidates for mutual affection is carefully and dramatically worked out. Love, deep, pure, overwhelming, without the surrender of self-respect, is beautifully depicted in the case of the woman. The more positive impetuosity of the man's passion is ultimately cooled down by a series of circumstances which are contrived and worked out with the most consummate skill and effect. This love develops itself, and ripens into a purely spiritual attachment, by which the twain may be united on the highest plane of individual independence, and yet maintain the most indispensable relation towards each other. The work is not a mere biographical sketch; but a host of well-drawn characters crowd upon the scene at every *tableau*, and, by the varied grades of character presented, a grateful relief is afforded to the reader's mind. Human nature is exhibited as through a prism, its component parts being defined and co-related in such a manner as to draw forth our admiration for the deep powers of comprehension possessed by the writer. The story ends, as all such works should do, in the blessed realisation of those rewards which flow from a life of rectitude and duty. The domestic home founded by the lovers: their mutual happiness and enjoyment of each other: their matchless offspring and social bliss, form a picture which sanctifies the soul of the reader to contemplate. The whole work is, indeed, the highest ideal, the most perfect life conception of one of the grandest specimens of the daughters of humanity. Indeed, it has often been remarked that the heroine is none other than the author; and a nature of a lower mould than that portrayed in the story, could never have conceived such a glorious ideal. Mrs. Farnham's earth life was one of mighty mental effort, gigantic enterprise, alternating with bitter sorrow and suffering. The decline of her beautiful life was spent in nursing the wounded patriots in the late American war; and now that she has laid down the body in which she suffered and achieved so much, her liberated spirit visits the abodes of those who sympathised with her life-work; and her labours

for humanity, though obscured by the veil of phenomena, are yet more diversified and important than ever. She has oftentimes been described by clairvoyants in the vicinity of the table whereon this is written; and her pure spirit is one of the guardian angels whose influence feeds the stream which flows from our pages to the readers of *Human Nature*. Her beautiful tale is offered to our readers this month as a Christmas premium volume, and our fraternal wish is that many may accept the gem proffered to them, and thus unite themselves in act and purpose with the earnest hand from whence it flowed.

SPIRIT-WRITING A REALITY.

BY MOSES A. DOW.

EDITORS BANNER OF LIGHT,—In your paper of March 18th, you published an article of mine on the subject of "Spirit Pictures," in which I endeavoured to prove (and, I hope, successfully) that our spirit friends do, for the moment, make themselves visible, so that they can give their pictures to their friends. The one which I have, as described in that article, was obtained after so many promises and suggestions by my spirit friends, through Mrs. Hardy, that its reality and truthfulness cannot for a moment be doubted by me.

Mr. Mumler, the medium photographer who took that picture, said it was the best he ever obtained—it was his *masterpiece*. The credit does not so much belong to Mr. Mumler as an *artist*, as to the honest power of his mediumship and that of his wife, and to the determined effort of my friend to give me a strong and perfect likeness of herself, that I might add my testimony (as she has since told me) to the mass of witnesses that have already come forward and staked their all in the advocacy of the heavenly truth that is now spreading its brilliant halo over the whole earth.

I have had, I think, as good evidence that spirits do actually write on stone slates, with stone pencils, without the aid of human fingers, or any other assistance from human agency, except the magnetism which they take from persons forming the circle in which they act.

About the first of last September I took a flying trip for the benefit of my health. The day before I started I called at Mrs. Hardy's, and had a talk with my friend Mabel. I told her I was going on a journey, and she said she should be with me, and if I could find a good medium on my way, she would talk with me. I made inquiries, hoping to find a medium, but did not succeed till I reached Albany. There I had a seance with Mrs. Ross, who was one of the best media.

I took the steamer from Albany to New York, mostly for the purpose of seeing Dr. Slade, the famous medium, whose manifestations are given on a stone slate. He resides at No. 207 West 22d street. On my way to his house I called at a bookstore, and bought a stone slate about six inches square, that I might bring it home with me if I should be so fortunate as to get any writing on it from any of my spirit friends. I arrived at the house, and soon was ushered into the medium's labo-

ratory. I took my slate from my pocket, and laid it on the table before me. He said he was glad I had brought it, as no one could say it was one of his own contrivance. He said he wished me to hold it in my *own hand*, and he would not have anything to do with it.

I hope the reader will follow me closely, and see the importance of what I say, for it goes to *prove* that spirits do *write*; and if they write, then Spiritualism is a truth that cannot be overthrown by science, theology, or ridicule. I write you this at the repeated request of my spirit friends. They said it was a test that could not be doubted.

The table at which we sat was a plain one, about four feet square. Dr. Slade sat on one side, and I sat on another, at his right. He told me to take my slate and hold it under the table, as then I should know there was no contrivance of his own about it. I placed it under the table with the four fingers of my *left hand*, the thumb resting on the top, to enable me the easier to support the weight. There was a very small piece of pencil on it, about the size of a kernel of rye. My right arm was extended, and my right hand placed on the *centre of the table*, and Dr. Slade also reached out and placed *both his hands on mine*, in order to keep up the electric power or circle.

Instantly the small pencil began to write, and it was heard to move distinctly. There was only about the sixteenth of an inch of room in which the pencil could move. We both remarked that we should get quite a long message, as it continued to write so long. In a few moments there were three raps on the slate with the pencil, which meant "*That is all*," and I took the slate out and found it covered with writing. It was a letter from my father, who has been dead over fifteen years. It was as follows, word for word, and the parenthesis was used—as herein shown :—

"MY DEAR SON,—Many times I have come to you to tell you I am still with you as a loving father. But you have so many spirit-friends with you I have to stand back. This morning Mabel (your loving friend) has let me come. I want you to go and see Mrs. Hardy. She is one of God's workers. I will come and see you.

"J. Dow.

"P.S.—Your slate is too small. M. says give you her love.

"J. D."

Dr. Slade did not touch the slate, and had never seen it till within five minutes before the writing was given. No hand touched it but mine, and I *did not touch the pencil at all*, as Dr. Slade dropped it on the slate while I held it. I have the slate at my office, covered with glass, where any one can see it who chooses to call.

I would like to ask the cavillers at Spiritualism this question :—If my father's spirit did not write the letter on the slate, by what means was it put there? To me the answer is not a question of *guess work*, for I *know* it is so.

I will not occupy any more space in your paper at this time. I am anxious that all should understand this truth, for, if they do, it will make them free indeed.

THE BURMESE HAIRY WOMAN.

To the Editor of the Times.

SIR,—Your Calcutta correspondent, in his letter of the 2nd of September, devotes a paragraph to an account of the hairy woman and her family at the Burmese capital, but says it is uncertain whether such persons exist or not. When I was at Mandalay in 1859 I saw this same woman and three of her children. The eldest and youngest were hairy like their mother, while the second, like his father, presented no such peculiarity. The husband was a man who report said had been induced to wed this woman to become possessed of the marriage portion which the King of Burmah had promised to bestow upon her on her bridal day. The bridegroom was a plucky individual at any rate, though his motives may have been somewhat mercenary. The hairy woman, whose name I now forget, had a pleasant and intelligent face—there was nothing whatever repulsive in it. The hair on the face and breast was several inches long; on the forehead it was parted in the middle and blended with that of her head. Of a light brown colour on her cheeks it paled gradually towards the bridge of her nose and the centre of her lips, chin, and neck. Those of your readers who have a copy of Colonel Yule's narrative of the embassy to Ava will see a good likeness of the woman and a description of herself and family.

I regret that I have lost the diary which I kept while at Mandalay, otherwise I would have referred to it and given a more elaborate account of this curious freak of nature.—I am, Sir, your obedient servant, R. H. K.

Birkenhead, Oct. 3.

DEFINITIONS.

DEITY.—Man's deepest and fullest conception of spiritual law and order, of necessity personified in the most perfect of spiritual forms known to us, that of harmonious human nature or the divine humanity. As this conception varies with the development of the mind, so must the idea attached to the word *God* vary.

RELIGION is any recognition of this spiritual order—whether it be expressed as simple contemplation of inward truth, renunciation of wrong, self-sacrifice, sympathetic aspiration after communion with the Infinite, or restful adoration of the perfectly Good and Lovely.

The course of time is perpetually making the symbolical acts and phrases which embody the intuitions of different angels and individuals imperfect, misleading, and false. Hence the difficulty of meeting with satisfactory religious forms in ages of transition like the present. These ought to be of the simplest and most universal kind, and, therefore, most capable of accommodation to the reflective needs of minds in every stage of culture.

A religious act is *sincere* in so far as it answers to an inward conviction, and is actuated by a noble motive.

S. E. B.